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GLAD TIDINGS

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FEATURES

Missionary at Large 4
by Ruby Walker
KOREA STUDY THEME:
- A Message from the Moderator 8
- A Vital, Growing Church 10
- The Sun Min Story 11
by Brooke Ashfield
Stepping Out by Faith 13
by Olive Akoma
Crossing Frontiers in the Name of Christ 15
by Linda (Kreklewetz) Shaw
ESTIMATES 1985 17
Return to Ludhiana 18
by Wm. D. Virgin

REGULARS

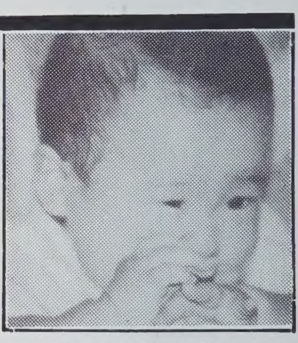
Editorial 3
Dear Friends 21
Celebrate Youth 23
News 24
Highlights 25
Week of Prayer 29
Where our dollars go 30
Ten Days 31
In Remembrance 31
Officers and Executive Members 32

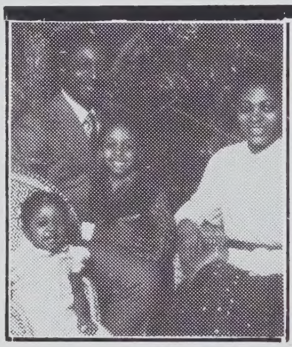
A "Missionary" Remembers

4

A caring community gives a gift of love.

11





"Canadians need preachers from Africa."

13

CREDITS

Cover and page 12: The Minjoon Shinmoon Korean-Canadian Community Newspaper, Toronto, Ontario, "The Sun Min Story" page 11.

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Written in Love

A time to speak out

I must confess my ignorance. Until a year ago I didn't know what pornography was. Maybe I didn't really want to know. Wearing rose-coloured glasses as I sometimes do, I assumed that pornography had to do with pin-ups and girlie magazines, nothing I need concern myself with. After all, nudity has been around for a long time. As for sex, I thought I was somewhat liberated and broadminded. I have seen and heard a few things. And while I didn't want my children poring over some of the magazines I have seen, I wasn't going to hit the ceiling if I found them under the mattress (or in the rafters, which is exactly where I *did* find them!)

How wrong I was. During the past year, the WMS participated in a Women's Inter-Church Council of Canada (W.I.C.C.) project which produced a kit, "Pornography Hurts". May Nutt and I shared in determining the content and shape of the package, and in the editing process. What I encountered in studying the issue has made me increasingly disturbed, angry and literally sick to my stomach. The material in magazines, films, newspaper articles, videos, on record albums and billboards bears no resemblance to the Vargas' calendar girls of the 40's. Lady Chatterley's Lover seems almost virginal in comparison and the stag film of the 60's like Disneyland. Have I been blind and deaf to the insidious changes in the nature of material that once was considered risqué or even just erotic?

Pornography is *not* the graphic depiction of sex, that tender, loving expression of mutual affection between two adults who really care about each other - nor the consuming passion that makes lovers oblivious to all else. It goes far beyond nudity, far beyond showing parts of the body in seductive or suggestive positions.

Pornography is violence - not the muted scene from an old movie that obscures the reality of pain, blood and guts - but the explicit violence of brutal sex, castrations, disembowelings, severing of limbs, hangings, murder... . Not only does pornography enact these situations but in many cases the actual persons are in fact degraded, brutalized, even murdered. Not a pleasant sight.

But then pornography is not a pleasant topic. It degrades and dehumanizes people, mostly women and children.

Why? Human greed. Pornography is estimated to be a $7 - $50 billion industry in North America, $500 million in Canada.

I cannot plead ignorance any longer. What I can do is get involved. I am leading a group in my own congregation using the W.I.C.C. kit. It's a beginning. You can do the same. The kit "Pornography Hurts" is available from the WMS Bookroom for $4.00 plus 50¢ postage. It can be led by laypeople and used with adult and youth groups. Order one today. *And* watch the Glad Tidings for more on this subject.

June

Ruby Walker, Director of Christian Education, Grace Church, Calgary, is well known in the Presbyterian Church in Canada. She has served the Church and the WMS (W.D.) in a variety of positions. Here she reminisces about her work, especially the early years on the Prairie provinces. Recalling these years she says, “There were the days I served on the country mission fields in western Canada, there were the schools where the services and the Sunday schools were held, the roads, some good and some bad - but mostly bad, the sometimes long, cold trips from one district to another. Then the meetings: women’s groups in the homes and the youth and children’s groups. O yes, sometimes there were tears of loneliness. But the outstanding memories I have are of the people whom I came to know and to love. Because of them my life has been enriched.”

“Missionary at Large”

My first appointment, under the General Board of Missions, was to a field with seven school districts. Three services were held each Sunday and one on Friday at the close of the school day.

Riding horse-back

My means of travel was a horse and cutter, a great start for a girl who had never lived in the country. Winter arrived early and because of snow drifts, I decided to ride horse-back. For three years that old horse took me to many homes.

I remember my first service - just one family present: a mother, two daughters and the grandmother. Each one chose a hymn and the “Missionary” delivered her message. Two weeks later only the same family was present but we had another service. Others soon joined us and that congregation grew to be the strongest of all seven.

I also remember the first communion

service we had in that congregation. My father, the Rev. Andrew Walker, kindly came for a Sunday to conduct a communion service in each congregation. The two young daughters, now about 12 and 14 years, were present. They asked their mother if they could partake and she consented. Later during lunch in their home, the girls talked church membership with Dad and me. That day they were received into the fellowship of Christ's Church. Through the years they have been faithful members and God has blessed their witness.

In another district, services were held in the home of the organist since it was too costly to heat the school. After our Christmas worship service we were all invited to remain for Christmas dinner. What a bond of fellowship there was to bring us together as a church family.

Visiting in the homes was a must and mid-week groups were organized. Finding church school teachers was a problem. I was so encouraged when one mother offered and asked to sit in on a class for a few Sundays, "just to see how it's done." Each Sunday she walked three miles with two small children on a hand sled, and in summer on a little wagon, with three other children walking by her side.

Keeping from freezing

I remember the love and kindness of the people. There was the dear friend in whose home I stayed every other Monday night after the Young People's meeting in the school. She would place my moccasins and the wool socks my mother had knit in the warming oven of the stove. In the morning she made sure I wrapped my feet in paper. Then came the socks and the moccasins, all to keep my feet from freezing.

Once when I was preparing the table for another communion service, a teenage boy arrived at the school. Seeing there was only one tray of glasses he said, "your faith for a large congregation is not very great. I think you should have two trays." He was right, we needed another tray. That boy taught this "Missionary" a lesson in faith.

Accepting an invitation to become a member of the WMS staff, my next call was to southern Saskatchewan as "Deaconess at Large". During the war many congregations were without ministers and some of the women workers came to their assistance. My travels took me throughout the presbyteries organizing groups, encouraging others, meeting with children in schools, holding church services (often in homes), and visiting isolated communities.

Sleeping in the car

I was impressed with the courage and cheerfulness of the people in rural districts. For 10 years they had not had a crop and for many, life was just an existence. One lady said it for all, "It was hard and sometimes we were discouraged but God made it all up to us with other blessings". Indeed, it was "hard" for many. In one district I always took food with me and slept in the car at night because some families found it difficult to put food on the table for their own children.

In the 1940's and 50's, the WMS sent women missionaries to the district surrounding Rocky Mountain House. I was not very excited when my turn came, but in those days we went where we were sent without question. Since there was only one minister in Red Deer Presbytery, Eckville and three other points would be added to my territory for the winter. I took up residence in a 'little house' in Eckville which served as a meeting place for mid-week groups. Sunday and part of the week were spent in the Eckville field and the remainder of the week I kept in touch with nine school districts in the Rocky area. It was a long cold winter and high snow drifts made travelling difficult. Sometimes it meant parking the car and walking four or five miles.

Burying the dead

There were many calls for clothing, to the sick, and funerals. A young man came to my door on a Saturday afternoon as the Mission Band children were leaving. His first child, born the day before, had just died. He asked if I would conduct the funeral on Monday from his home which was some distance in the country. With no director in the village, the church made all the arrangements, even to taking the little body to the service. Monday morning I visited the mother who was very ill in hospital. The little casket, made by the caretaker at the hospital, was placed on the seat beside me and I made my way to the farm home to be greeted by a house full of neighbours. The little box was placed on the table. A kind friend covered it with a towel and another had made a wreath of paper flowers. There was sorrow in that home but the comfort of loving neighbours and the warmth of God's love surrounding the parents did much to make the sorrow and disappointment easier to bear.

Many miles were covered in going from home to home. Some people were indifferent but the lonely, isolated families welcomed the church visitor. Many were grateful to the church for material assistance such as clothing that had been sent by mission groups in other parts of the country.

Organizing and re-organizing

Early in 1946 my area of service was enlarged to include the whole Synod of Saskatchewan. It seemed as if we never had enough people to cover the region, so Manitoba was added to my territory the following year. Again I was to work with congregations in the synods, organizing and re-organizing groups and conducting leadership training classes for officers, leaders, and teachers. Most weekends during the winter were spent with congregations where there was no minister.

When Ontario and Quebec requested the appointment of a Regional Secretary in 1950, it seemed my experience could be shared there. Again there were many challenges but it was most exciting to assist in the work of many of the new extension charges.

Visiting the prisoner

Working in the inner city of Toronto was a very different experience. Appointed in 1963, I began work in a low rental housing area half a mile from St. John's Church where I was based. My work included visiting women prisoners in the Metropolitan Jail and patients in the new Riverdale Hospital. A population of 10,000 people lived in apartments which had replaced slum housing.

Some came to St. John's for Sunday school, CGIT, Youth Coffee House, Mothers Club, and Senior Citizen Group but most felt more comfortable meeting in their own area. A visit to a church outside the city for tea was always a happy afternoon. For the children a week at camp was a wonderful experience. Like the seniors, many had never been out of the inner city.

Cheering the sick

All my time could have been given to the hospital for chronic and convalescent patients, for there were many needs. Regular visits provided opportunities to lead some to a more vital faith, and always it was a joy to visit those who knew the comfort of the gospel and the strength of the Christian faith.

Church services were held on Sunday mornings in the auditorium. Twelve volunteers from a number of congregations came each Sunday to assist patients in wheelchairs and often on striker beds. Without our volunteers, this ministry could not have been so successful. On the last Sunday of each month, the minister of St. John's came for a communion service, assisted by some people from that congregation.

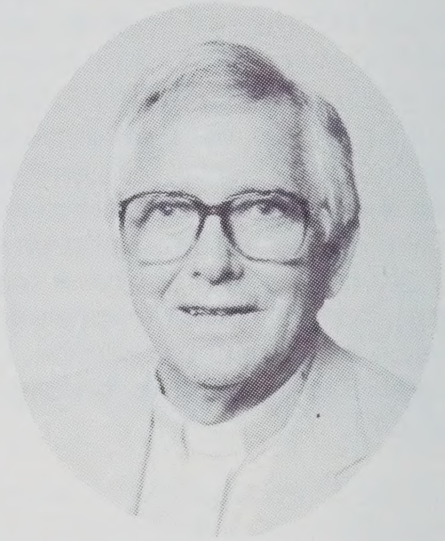
In 1966, a request went to WMS from Calgary-Macleod Presbytery for my appointment to work as Programme Co-ordinator and Chaplain in the Calgary hospitals. There we set up a very successful Volunteer Nursing Home visitation programme under the direction of the WMS Presbyterial. This resulted in every Presbyterian patient in every nursing home receiving a visit every month. It also involved many people from every congregation in the city of Calgary. How grateful we are to such visitors who take hope and encouragement and the love of God to his children - helping them to remember that their church does care.

Finally, accepting a position in Grace Church, Calgary, as Director of Christian Education has given me the opportunity to try out some of the methods I had been encouraging others to do.

As I wrote this, I travelled in memory from one field to another, sharing just a few experiences that have come to mind. Space does not permit me to include stories of colleagues and friends. How I appreciated teaming up with some during my field work days. Too, there were those friends who supported me when sorrow touched my life. And there were the 'Manse folk' who always had the welcome mat out. Thank you for letting me share my memories with you.

Ruby (left) is having fun with Hilda (Blackwell) Zychowka in the "early" days. Watch for Hilda's story next month!

A Message from the Moderator



by Rev. Dr. Alex J. Calder

Moderator, The 110th General Assembly

The Presbyterian Church In Canada

For a person from the Western Hemisphere who has never been to the Far East, it is difficult to anticipate the vital, vibrant kind of church life which is a reality in Korea. Twenty-five percent of the population of the country is Christian. That is truly amazing when you stop to think that 100 years ago there was not a Protestant Christian there.

The occasion of my going to Korea was in response to an invitation from the Presbyterian Church of Korea (P.C.K.) to The Presbyterian Church In Canada to join with them in celebrating the One Hundredth Anniversary of the beginnings of Protestant missions in Korea, and to attend the meetings of the General Assembly of the P.C.K.

The air was filled with an atmosphere of celebration and excitement was high throughout the Church. Event followed event in quick succession, including consultation between the P.C.K. and partner churches, and a reception for overseas visitors.

On September 20, Centennial celebrations by the women of P.C.K. were held in Chamsil Gymnasium, where the gymnastics of the 1988 Olympics are to take place. The facility seats over 20,000 people and thousands were turned away because of lack of space!

The General Assembly of the P.C.K. met in Yungnak Church in Seoul, Korea beginning on September 21. This church building holds 5,000 people and has — are you ready for this — 60,000 members! They have 13 ministers; they fill the church five times each Sunday; 2,000 are in their teenaged Sunday School... It is the largest Presbyterian congregation in the world and has amazing vitality. The figures stagger your mind when you think of Presbyterian Churches in North America, especially those in Canada.

Yungnak Church is not the only large congregation in Korea. I was invited to preach, through an interpreter, at a church which seats 800, and it was completely filled. This one has five services on Sunday, with five organists, five choir leaders and five choirs. So the story goes on in this amazing Korean denomination called P.C.K.

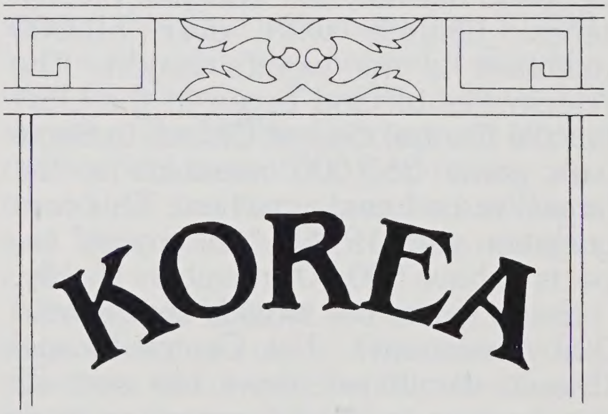
One of the issues raised at General Assembly was the ordination of women and that was one of the reasons for the huge response by the women. The ordination of women has been a reality in The Presbyterian Church In Canada for 18 years and we now have many women elders and ministers who have enriched our churchlife greatly. The Korean women were very hopeful that the ordination of women might be passed this year at the General Assembly.

We had to leave Korea for Japan before the women's issue was resolved. I had high hopes that the vote would be a resounding 'yes'; however, while we were in Japan, we learned from the Moderator of the Korean Christian Church in Japan (KCCJ), that the motion had been defeated on the floor of the Assembly. This does not mean the women do not have an important place in the life of the P.C.K., they most certainly do. They have the same kinds of women's groups as Presbyterians in Canada. They work in the Sunday School, in the kitchens and in the offices, but as of now, are not a part of the decision-making process. The church has more than 11,000 'unordained' women elders which seems to indicate they do at least most of the things ordained men elders do, but without official recognition. One can only ask why. The question will come before the Assembly again at a later date.

Now, let me tell you about a little group of women in the Korean Christian Church in Japan that I met as a result of my stay with the Rev. Jack and Mrs. Beth McIntosh in Osaka. Jack and Beth were very helpful to me in Japan and also in Korea where Jack interpreted Korean to English and made the visit of Rev. and Mrs. Murray Garvin and myself much more meaningful.

The McIntoshes lead a prayer group in the sanctuary below their apartment at six o'clock, weekday mornings. I met with the group and joined in the fellowship as best I could, again with Jack as interpreter. There were six women in the group. After the prayer meeting was over, they sat looking at me as they said something to Jack. "They want to know how old you are", Jack told me. We had some fun over that when I told them I was older than all of them, only to discover they were much older than I thought they were! One 75-year-old looked 50. The next morning I was late getting down to the meeting and they sent for me! After the prayer meeting, we had our picture taken together with them. Perhaps you'll see it some day.

This wonderful little group, in sharp contrast to the thousands who filled the churches in Korea, reminded me of the saying of Jesus, 'where two or three are gathered together in my name, there am I in the midst of them'.



More on the 1984-85 MISSION STUDY THEME

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A Vital, Growing Church

One hundred years ago there were practically no Christians in Korea. By the time the Korean war began the church was still small but, as John A. Mackay of Princeton pointed out, it had become such a major factor in the south the Communists realized they could not take control of the country except by force and thus the Korean war began. In 1970, 10 percent of South Koreans were Christian. By 1980 there were 20 percent. Many expect 30 percent will be Christian when they celebrate the Christian centennial in 1984. It is reported that 47 percent of the military personnel are Christian and 60 of the 200 members of parliament are committed Christians.

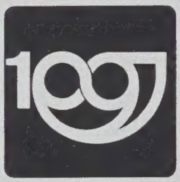
In the city of Seoul alone there are 6000 Christian Churches. Methodism began in England but the Kwang Lim Methodist Church with over 10,000 is the largest Methodist church in the world. Presbyterianism spread from Scotland but now the Yungnak Presbyterian Church with over 50,000 members is the world's largest. The Assemblies of God began in the USA but the Central Gospel Church in Seoul with some 350,000 members is the largest to be found anywhere. This congregation with 19,000 "cell groups" expects to have 500,000 members shortly.

South Korea has already sent abroad 323 missionaries. The Central Gospel Church mentioned above has sent 22 missionaries to West Germany to work among first-generation Koreans in West Germany. Many of the great Christian rallies in Korea have a strong missionary thrust and result in hundreds volunteering for missionary service. The largest mass rally was on Yoido Island in Seoul in 1980. With 2.7 million in attendance it was probably the largest single gathering of human beings in world history.

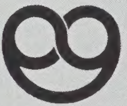
People are encouraged when they learn of what God is doing in Korea and also of the growth of the church in many other lands today. Leaders like Pastor Paul Yonggi Cho of the Central Gospel Church in Seoul are becoming our instructors in mission strategy and church growth.

Kenneth G. McMillan
Director Church Relations
World Vision Canada

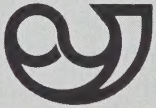
Centennial Symbol



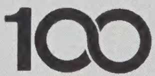
This symbol of the Korean Church's Centennial expresses the theme, "Arise, let your light shine." *(Isaiah 60:1)*



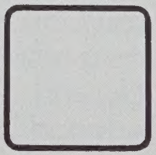
The Taeguk (yang-yin) mark represents the Korean nation.



The form of the living fish symbolizes Christianity *("Arise...")*.



The number "100" depicts the Centennial idea.



The red or blue square carries the idea of the whole world into which the light of the Gospel shines. *("...let your light shine.")*

Designer: Prof. Cho, Sung-yul

The Sun Min Story

by Brooke Ashfield

On December 29, 1983, Sun Min was born in Seoul, Korea. Otherwise happy and healthy, she had a noticeable lump at the base of her spine. Mystified doctors made several referrals. Sun Min's parents spent January and February travelling from doctor to doctor - each one making a guess and referral to another expert. They had never seen anything quite like it before. Finally a doctor who thought he knew what it was sent X-rays and records to one of the world's authorities in this area - the head of Neurosurgery at the Toronto Hospital for Sick Children, Dr. Bruce Hendrick.

A diagnosis was soon made - a form of Spina Bifida. This disease is extremely rare among oriental people, but the doctors at Sick Children's were experienced experts.

Sun Min had to have surgery soon. Much more delay meant permanent paralysis and brain damage. If the surgery was not done at all she would die before seven years of age. Dr. Hendrick and the entire surgical team donated their service for the necessary surgery, but the hospital costs of $980.00 per day remained.

Sun Min had relatives in Canada who were associated with Gateway Church. While visiting these relatives, an elder and the ministers became aware of her problem. The problem was shared with Session and "The Sun Min Fund" was set up. Our special Easter offering started this fund with more than $1200, but much more was needed if Sun Min was to come to Canada to have her surgery. The Herbie Fund agreed to pay the hospital costs if our fund-raising continued, so that they could be paid back and then have funds to help another child.

By the end of April everything seemed to be falling into place. Then some complications occurred. Sun Min developed an off-and-on paralysis in one leg and the surgery had to be done as soon as possible in order to prevent permanent damage. Canadian Immigration officials in Seoul, Korea, were insisting that Sun Min undergo a month-long series of tests with their doctor before a visa would be issued in spite of official letters from Dr. Hendrick, from the Herbie Fund and from myself. Because of this intolerable situation, I immediately met with our Member of Parliament, the Honorable David Collenette. Within 48 hours David had talked to the Minister of Immigration, John Roberts who was in the middle of the Liberal Leadership campaign. Korea was telexed with instructions from Roberts to issue an immediate special visa.

One week later Sun Min and her mother were on their way to Toronto, arriving on May 19th. She visited with us in church on May 20th and was admitted to hospital on May 22nd. After many tests, and a delay because of the sniffles caught on the plane, surgery finally took place on June 4th. During the three hours of surgery there was prayer for Sun Min in the waiting room of the hospital, in homes across Metro, among the Korean community from Montreal to Vancouver, and in a church in Seoul where Sun Min's father waited and prayed with many supporters.

At five minutes to 11:00 a.m. Dr. Hendrick walked into the waiting room and told us the surgery went better than he had hoped. It was a complete success with no need for a brain shunt and no paralysis at all. After a quick and tear-filled phone call to Korea we went into the nearby hospital chapel where a brief bilingual service of thanksgiving was held, praying for all other children having surgery that day as well. There is a time to celebrate and that was it.

There was to be another ten days of hospital recovery and further checkups to confirm that everything was alright. July 10th was the final doctor's appointment. On July 15th we had a reception and thanksgiving service for Sun Min at Gateway and she left for Korea on July 19th.

This entire experience has been a gift from God. When I first heard about Sun Min I knew that I had to do something and each person in Gateway Church seemed to share this feeling. Together we *were* able to do something. I have been privileged to spend many hours with leaders of the Korean community in Metro as they helped to mobilize the Korean community to support Sun Min. It was apparently the first project where all the the Korean churches in Toronto ever worked together.

The Sun Min Story is a story of God's grace to us in the form of a child. Our prayers will always be with her because she has been the means of bringing God's love to us. We have been given the most precious of gifts - the gift of giving life and love.

At Sun Min's reception members of Gateway, the Korean Community, government and Sick Children's Hospital shared in the joy.

The Akomas, shown here with their two children, hope to return to Nigeria as soon as they finish with their studies. Mrs. Akoma writes, "There is a great need for us back home in the area of our study and in the ministry. We plan to work for the Government and at the same time be involved in our church."

Stepping Out by Faith

by Olive Akoma

An uprooted Christian family describes what it's like to be 'strangers in a new land'.

We are an "uprooted" family. Since both my husband and I are interested in food and nutrition, we came to Canada from Nigeria to study in that area. We hoped to receive the best in terms of recent technological advances. My husband arrived first to determine whether it would be conducive to my coming with our children since living in a foreign land can never be properly prepared for. We were not sure of the kind of people we would meet, or what it would be like to live in this place for two years or so. However we stepped out by faith, realising that we were not only coming as persons, but more as born-again Christians who expect God to make up for us where we lack.

God has proved faithful since my husband first arrived in Winnipeg. Very lovely people have been sent our way especially from the Presbyterian Church. Although the church services did not fully provide the opportunity to express ourselves as freely in worship as we were used to, e.g. in the exercising of the gifts of the Holy Spirit, we nevertheless enjoyed each moment in some way.

Life in Canada has not been very smooth for us but we thank God for all our difficulties and for the people we have met.

Being "uprooted", our first desire on arrival was to make sure we identified with the children of God. This would provide a continuous fellowship and help us make the kind of friendships which go beyond every barrier. We actually met some people who were quite religious, but we discovered that there was much more devotion to human interests than a living faith in the word of

God. The absence of evangelism made us wonder where those missionaries to Africa actually came from. In fact, when we tried to reach out to some people for Christ, they withdrew as if we were offering them snakes. The coldness we felt even in the church left us wondering about many things. It became difficult to share blessings from the word when talking with someone because the bible was a "Sunday" book. As "uprooted" people, we could only watch despite the desire in our hearts to "shake up" the church by the grace of God. Thank God we had some opportunities to share in prayer and reading of the word during church services.

We marvelled at the abundance of food all year round in this country. We have seen so much food being wasted. Sometimes we feel guilty when we are invited out for dinner and there is so much to eat in contrast to the poor provision of food for the spirit. We see a spiritual complacency and humanistic interpretation of the word of God. We hoped that coming to Canada would afford us the opportunity of maturing greatly in our Christian faith since we would be having fellowship with Christians such as those who visit us in Africa. From what we have seen so far, we are convinced that people here need preachers from Africa.

"Uprooted" people come to Canada expecting all sorts of things. There are disappointments and often surprises. To minister to "uprooted" people there must be dialogue between them and Canadians. Sharing and sincerely identifying with "uprooted" people will go a long way in helping Canadians relate to them and in truly ministering to each other's needs. The minister of First Presbyterian Church at Picardy Place in Winnipeg has tried this approach and we saw tremendous results. The impact was significant when an attempt was made to convey so much of our homeland, Nigeria, to interested members.

Some people go out of their way to trust us and come closer to us. But as long as people are suspicious of "foreigners", there can hardly be a real outreach to meet their needs. Uprooted persons must also make an honest attempt to be truly open with others so that a mutual trust can be developed. The church must show interest especially to Christians who may be in need if Galatians 6: 10 is to hold true: "Therefore, as opportunity offers, let us work for the good of all, especially members of the household of faith." (NEB)

There is a wealth of knowledge to be gained from "uprooted" people. For those who truly care to pray and help, the knowledge they gain will focus further prayer and the God who answers prayer will help those in need. My advice would be that we "not grow weary in well-doing for in due season we shall reap, if we do not lose heart." Gal. 6:9 (RSV)

Remember...

The Week of Prayer for
Christian Unity 1985
January 20-27
"Alive Together in Christ"

Materials including poster, bilingual service booklet available from NOVALIS,
P.O. Box 9700, Terminal, Ottawa, K1G 9Z9.

Crossing Frontiers in the Name of Christ

by Linda (Kreklewetz) Shaw

I am sure you have heard the inspiring testimonies of missionaries who from childhood had a burning desire to serve God in some distant land, and whose greatest joy was to fulfill that vision; and the sad testimonies of those who never realized that desire because of poor health, family commitments or a lack of education or skills. My story does not fit either mold.

I did hear God "whisper" a call to serve overseas during my university days, but I did not investigate the call for several years. During those years I gained valuable experience in teaching secondary school, and St. Luke's Church, Oshawa lovingly provided me with many and varied opportunities to grow in my faith and develop leadership skills. When I did apply to the Board of World Mission I did so with some fear and almost a hope that they would respond, "No, you heard incorrectly. God is not calling you to work overseas." When the B.W.M. confirmed the need for personnel with my skills, God's "whisper" changed to a clear call. My desire to obey God overcame my uncertainty and fear. Having accepted God's challenge, within months I found myself in Lesotho, a small country in southern Africa. The Lesotho Evangelical Church invited me to help them by teaching high school mathematics in a rural mountain school.

On arrival I was struck with a severe case of culture-shock and loneliness. My experience at Camp Iona, one of our wilderness camps, helped in coping with the physical surroundings, but I was not prepared for the "aloneness." My first thoughts were, "There is some mistake. I can't handle this. Why me?" I spent a few days trying to think up a good reason to return home without losing face. When the initial shock wore off and I stopped grieving long enough to listen to the assurance of God's call and His love, joy slowly returned.

He surrounds me with lovingkindness and tender mercies. He fills my life with good things. Psalm 103:4, 5a Living Bible.

I would not want to leave you with the impression that everything I did smacked of success. Many days were filled with pain - some of my own making. There were still lonely hours. The school's life was rocky at best. It was a constant struggle to understand Basotho culture and to be a part of the community. My basic needs for food, water, shelter, heat, transportation were never easily met. I could not rely on my own resources to satisfy even the smallest of my daily needs. I had to surrender my life to God in a way that had never seemed necessary in the safety of life on familiar ground. Time and again I confessed my frailties, my fears, helplessness, loneliness. I had to give up all pretence of being a capable, strong, independent person. In return, God was a constant companion and friend. I felt loved and cared for in a way that I had not experienced before I went to Lesotho. While it may sound odd to express it this way - God made me feel very special. Perhaps the greatest miracle was that I came to love Lesotho, the Basotho people, my work, my life-style.

"I hate pain, but I would gladly undergo the same pain again to find more of the same treasure. I can almost (but not quite) look forward to future pain knowing that I will reap a harvest of joy - the joy of knowing that nothing can separate me from the love of God."[1]

My special relationship with the Lord did not terminate when I returned to Canada. It is still available to me and to you as we surrender to God and obey. I am convinced that the key to this special relationship is found not in where we serve or under what circumstances, but in our response to Jesus' message in John 14:21, "If you love me, obey me." I did not do anything special by going to Lesotho. All I did was obey God. I did not do anything more than what God asks of all of us who have committed our lives to Christ.

Mission is crossing frontiers in the name of Jesus Christ. I crossed a frontier when I went to Lesotho, but there are many frontiers for us to cross right here in Canada - in our homes, churches, schools, places of work, communities. In crossing these frontiers, we risk ridicule, failure, friends, reputation.

Mission is bringing others to faith and commitment. If you think back to those people who had the most influence on your life - parents, Sunday School teachers, C.G.I.T. leaders, friends - you will recognize what they did that was so special. Today, God is using you to bring others to faith and commitment by your love, example and words.

When I returned to Canada I had no sense of a new call. There were a wide number of options. Uncharacteristically for me, I did not have a high level of anxiety about my future. Rather, I had a sense of expectancy and excitement. "What has my Lesotho experience prepared me for? Lord, I do love you and I want to obey you. What do you want me to do?" I had to wait a few months for the answer, but I was right. The new call was to be every bit as challenging and risky as teaching in a far-off land. I was called out of singleness and across another frontier into marriage. In November, 1983, I married Ian Shaw, Presbyterian minister in Biggar, Saskatchewan. My ministry has moved its location and the life-style is certainly different, but the Lord's voice is still loud and clear, "Linda, if you love, obey me."

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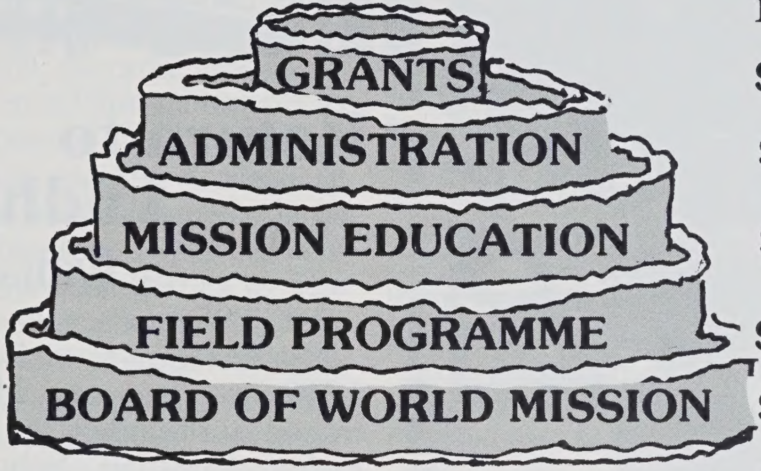
[1] White, John: *Daring to Draw Near*

$ ESTIMATES 1985 $

THE FRIENDSHIP CAKE

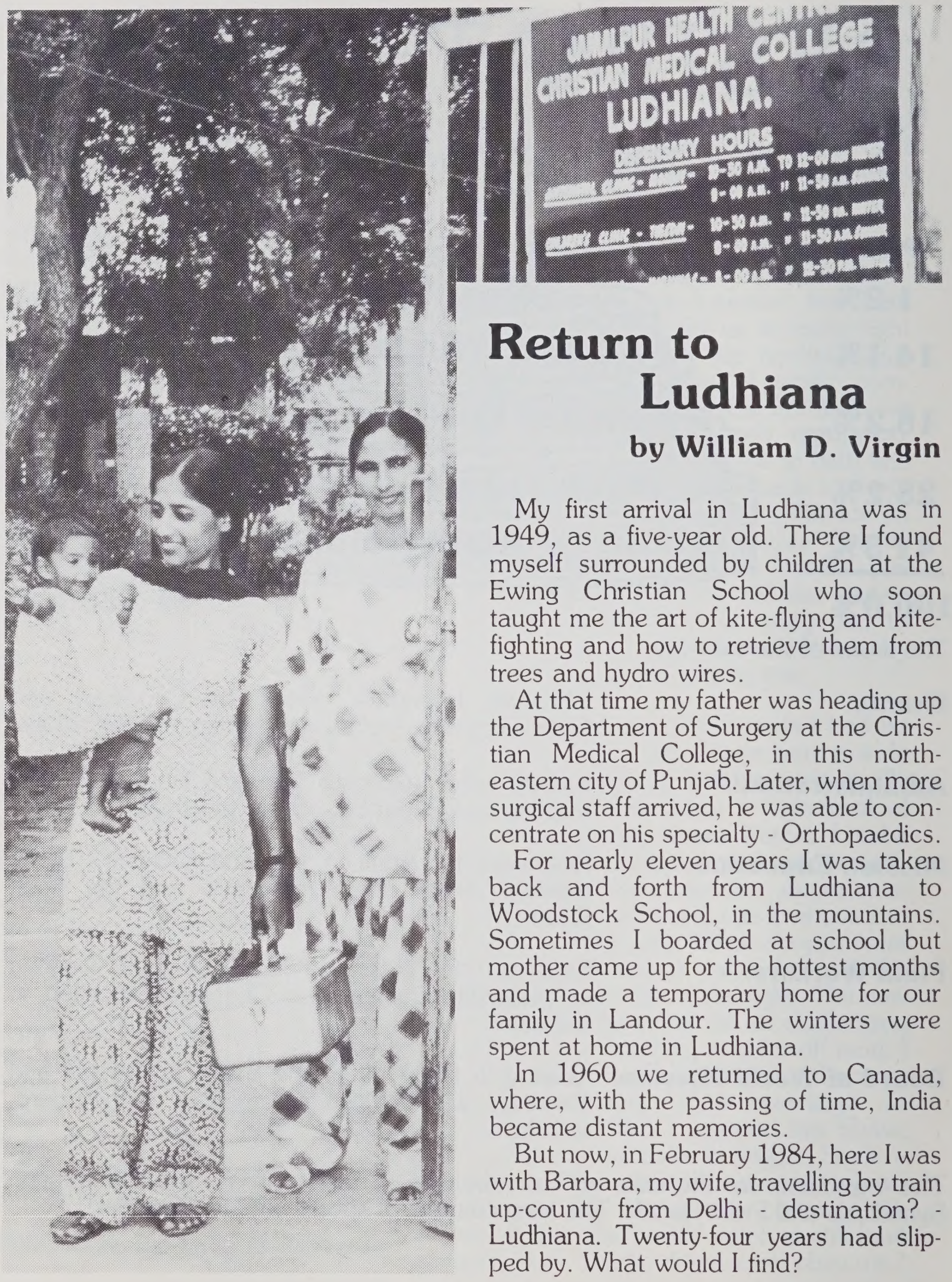


Percentage		1985 Estimates
1.2%	**GRANTS**	**$ 13,500**
14.1%	**ADMINISTRATION**	**$ 157,973**
18.2%	**MISSION EDUCATION**	**$ 205,150**
25.2%	**FIELD PROGRAMME**	**$ 283,900**
41.3%	**BOARD OF WORLD MISSION**	**$ 465,000**
100.0%		**$1,125,523**

The layers of the cake are:

Grants:	Christian Literature grants to Canadian and Overseas groups including interchurch organizations.
Administration:	Society office expenses including Annual Council meeting and Council Executive meetings.
Mission Education:	Resources for Adult, Youth and Children's Study material, Glad Tidings magazine and the Book Room.
Field Workers:	Expenses of Area Educational Consultants working in leadership training and Christian Education in Canada.
Board of World Mission:	Sharing in the work of the Board in Canada and Overseas, with WMS representatives on the Board, to help.

The ingredients for the cake are contributions of money from members through Synodicals and Presbyterials. The icing consists of special gifts and legacies.



Return to Ludhiana

by William D. Virgin

My first arrival in Ludhiana was in 1949, as a five-year old. There I found myself surrounded by children at the Ewing Christian School who soon taught me the art of kite-flying and kite-fighting and how to retrieve them from trees and hydro wires.

At that time my father was heading up the Department of Surgery at the Christian Medical College, in this north-eastern city of Punjab. Later, when more surgical staff arrived, he was able to concentrate on his specialty - Orthopaedics.

For nearly eleven years I was taken back and forth from Ludhiana to Woodstock School, in the mountains. Sometimes I boarded at school but mother came up for the hottest months and made a temporary home for our family in Landour. The winters were spent at home in Ludhiana.

In 1960 we returned to Canada, where, with the passing of time, India became distant memories.

But now, in February 1984, here I was with Barbara, my wife, travelling by train up-county from Delhi - destination? - Ludhiana. Twenty-four years had slipped by. What would I find?

Some of the staff I had known as a boy were still there, so we received a very warm welcome and great hospitality. One of the first impressions was of the vast amount of building that had been done. Open fields where I had played with other M.K.'s (missionaries' kids) were all built up with residential accommodation for Hospital and College staff. Boys still fall off roofs while flying kites and kites still decorate trees and hydro wires, but an additional hazard to kite-flyers has appeared - T.V. antennas!

At the Hospital site the College of Nursing had been added, then the large Private Patients' block and later the new Obstetrics and Gynecology block. The hospital now contains about 700 beds.

Students in the Medical College (about 300 at any one time) and those studying for post-graduate degrees, come from great distances, so they have to be housed. Add to that a Nursing School and a College of Nursing, and courses for para-medics, and you have a very large complex to be administered and maintained.

We arrived in time to go out that first day with an "Eye Camp" team, to a village that had been previously alerted that doctors would examine patients with eye troubles and, where necessary, perform operations for cataracts and other operable conditions. What memories that evoked! Dr. Victor Rambo who started the Eye Camp work in Ludhiana in the 1950's had lived in our home for a year and was a great favourite - and a great example as a man of prayer and dedication to the Lord. It was good to know that this facet of medical outreach was being continued.

Returning that evening we found that curfew had been imposed on six cities in the Punjab - one of them Ludhiana - because of Hindu/Sikh violence. That meant that for our next three days we were confined to the College and Hospital compounds.

Rev. Virgin (right) chats with evangelist and Salomé, his former nanny in her courtyard.

Because of the curfew we were not able to see first-hand the extensive Community Health work in the city and village settings, so had to be content with hearing about it.

Dr. Forrest Eggleston, the Director at Ludhiana, mentioned that the Canadian Government had provided the first Cobalt Therapy machine for treatment of cancer back in 1958. When that machine was showing signs of wear, the Government through their CIDA programme had paid half the cost of the new Theratron 80 Cobalt Teltherapy unit in 1982. Now the Government of India has given a deadline when the Caesium needles - used in treating some forms of cancer - must be replaced with new ones. These needles are available from Atomic Energy of Canada.

We spent much of our remaining time with the Chaplain, the Rev. J.W. Noel and his staff, visiting patients, attending a ward service, speaking at morning devotions for nurses and doctors and addressing a meeting of the Nurses Christian Fellowship.

A staff fellowship evening was much enjoyed with 20-25 present in spite of the curfew.

It was heart-warming to meet with and hear from people whom God had touched and reached through the faithful ministry of my parents.

There is a little prayer chapel next door to the Church of North India. Peering through a dusty window on the locked door I could visualize again the once common sight of some of God's saints at prayer. This is the chapel where John "Praying" Hyde, my parents, and even I as a child, experienced some of the fascinating realities of communication with our Heavenly Father.

At the Medical College we found considerable concern about the problem of securing sufficient Christians with the necessary professional qualifications, to maintain the "Christian" character of both College and Hospital. On the other hand, it would be hard to find a hospital in North America with a Christian programme to equal that of the Brown Memorial Hospital of Ludhiana. The Chaplain has 3 male and 3 female assistants. There is a daily broadcast to the wards, personal visitation, regular ward services, a book trolley taking Christian literature to the in-patients and out-patients, a book shop, and racks in the corridors of the Hospital regularly stocked with free Scripture Gift Mission booklets and tracts. The Hospital Chapel is the first building on the right of the main gate to the Hospital, where the day begins with "morning prayers".

Another concern we noted was that, with continually rising costs, it is not possible to offer as much free or low-cost treatment to the poor and needy - always a prime objective of this Christian institution. The compassion is present, but not the funding. So - while the administrators are doing their best to raise as much support as possible from within India, the Christian Church in more favoured lands still has the opportunity, (perhaps responsibility is a better word) to assist in this inter-denominational work.

Some of the staff at Ludhiana are alumni, who took post-graduate training and returned to teach and serve. A good number of doctors staffing Mission Hospitals, from which foreign missionaries have been withdrawn, had their medical training at Ludhiana. The same is true of nurses, laboratory technicians and X-ray technicians.

The days passed quickly and we were transported to the Railway station to continue our tour. Changes had taken place - some for better some for worse - but one fact remains; where there are people, there are needs - physical, psychological, spiritual - and they are a constant challenge.

"Pray the Lord of the harvest to send workers."

WORLD DAY OF PRAYER

March 1, 1985

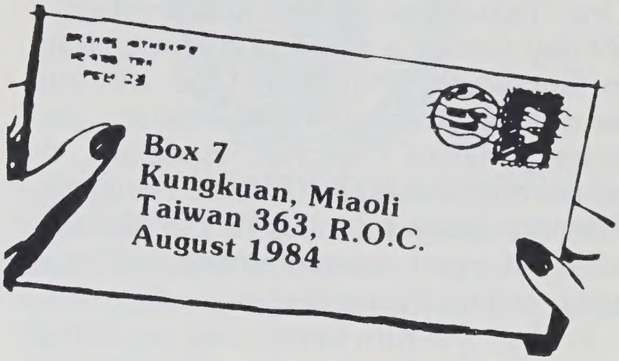
Peace Through Prayer and Action

Worship Service and other resources were prepared by the All India Council of Christian Women, a sub-unit of the National Council of Churches in India.

Materials include background information on India and a Bible Study prepared for Canadian use.

Write or phone: Women's Inter-Church Council of Canada
77 Charles Street West
Toronto, Ontario M5S 1K5

Dear friends,



Box 7
Kungkuan, Miaoli
Taiwan 363, R.O.C.
August 1984

Greetings again ... Peter is now over 7 months old. It is a joy to watch him grow. He has just begun crawling and he has two teeth. His smiles and "ma-ma" "ba-ba" warm our hearts. ("Ba-ba" means "Daddy" in Hakka.) On April 15 Peter was the first foreign baby ever to be baptized in the Kungkuan Church. We praise God for His covenant of grace with Christians and their children everywhere. August 7 was another big day as Andrew celebrated his third birthday.

Mary Beth keeps very busy, especially since Peter is in cloth diapers and is still nursing. At times we are quite aware of the differences between the way Hakka raise children and we do. Hakka children don't all have toys and books like ours do; nor are they disciplined in the same way. Family values differ considerably. So it is not always easy being the only foreign family in town Please *pray* that the Lord will give us special wisdom in raising our children. Mary Beth really enjoys her "one night out" when she teaches English at the church.

Paul is keeping busy too. In addition to daily language study, he is also leading a small group Bible study of Mark's Gospel in Hakka. The group started March 11 (thanks again for your prayers!) and meets after church Sunday mornings. Average attendance is about six, consisting of some elders and deacons too. *Pray* that God will raise up leaders from this group to lead other groups in the future. *Pray* that Paul's Hakka will improve as he uses it in the group and also that he will provide a good model for future small group leaders.

Paul and Pastor Chiou have found a new love for singing Hakka mountain songs. It is an essential means of contextualizing the Gospel for evangelism as well as for encouraging Hakka people to be proud of their culture and history. Paul sang at a Hakka cultural festival in Miaoli in July and ended up with his picture all over Taiwan in all the major newspapers. He was quite an oddity, a foreigner singing Hakka mountain songs. Then he sang with Pastor Chiou at two Hakka festivals organized by the Hakka Evangelism Centre; about 2000 people attended the festival at a public park in Taipei, and about 400 attended the one in Miaoli. The Gospel was presented through various mountain songs and through a short message based on the commandment "Honour your father and mother." *Pray* that seed planted through this means of evangelism will take root in people's hearts and come to fruition in God's time.

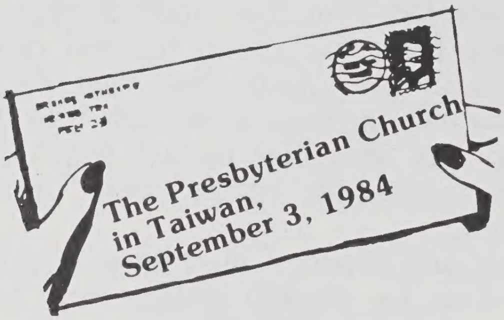
Over the years God has been calling churches in Taiwan to pray and fast. One Taiwanese pastor just finished a 49-day fast at a small prayer mountain in Kungkuan! *Pray* that God will knit people together all over Taiwan, and among Hakka churches especially, to renew and revive His Church. Also *pray* that our daily morning prayer service, which stopped some time ago, will start again or find expression in another way.

In May, the Kim family was appointed jointly by the Presbyterian Churches in Canada and Korea to do Hakka work. We are thankful for new co-workers! *Pray* for their progress in Mandarin and Hakka studies, too, and a good adjustment to life in Taiwan.

We also ask you to remember our families in Canada, especially Mary Beth's father, Gerry Mills, who has recently undergone heart surgery in Halifax. We thank the Lord that no matter where we are and no matter what we are doing to serve Him, He holds us in His gentle arms and carries us all the way.

In Christian love,

Paul, Mary Beth, Andrew and Peter



Dear Friends in Christ,

The Grace of Our Lord be with you! I am grateful for God's grace. The evening of 15 August I was paroled from prison. These last long four years you and many friends have prayed and been concerned for me and for my family. All of us have been greatly encouraged by your prayers and caring.

The other day, when I came home, I immediately received many phone calls, letters, telegrams, gifts and visits from friends. I was extremely happy. From the bottom of my heart, I thank you. I would like to see each one of you but because that is impossible right now, I am sending this letter to give you my thanks and greeting.

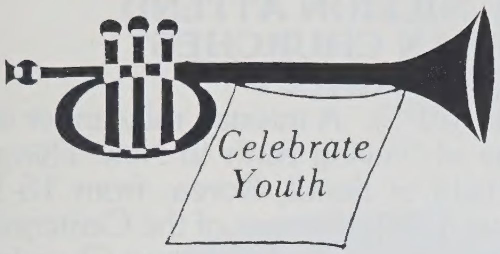
May God bless each one of you! I pray God will give us one heart and one mind to carry out the mission we have received from God -to love truth, our countrymen and all the people of the world.

With love in Christ Jesus,
C. M. Kao

P.S.

This scripture was received from several friends. We found it to be an encouragement and we hope it will be for you.

Psalm 126: "When the Lord brought us back to Jerusalem, it was like a dream! How we laughed, how we sang for joy! Then the other nations said about us, 'The Lord did great things for them!' Indeed he did great things for us; how happy we were! Lord take us back to our land, just as the rain brings water back to dry riverbeds. Let those who wept as they planted their crops, gather harvest with joy! Those who wept as they went out carrying the seed will come back singing for joy as they bring in the harvest." (Good News Bible)



1985 - INTERNATIONAL YOUTH YEAR: Participation, Development, Peace

"International Youth Year is an opportunity for the world to recognize the importance of its youth....

Youth represents the future. People now between the ages of 15 and 24 will steer the world through its most difficult transitions....

The United Nations General Assembly resolved in 1979 to designate 1985 as International Youth Year (IYY) with three themes: participation, development and peace. Its main objective is to bring about widespread awareness of the situation of young people, their problems and aspirations. The assumption is that youth can and must be more actively engaged in the process of economic and social development....

The programme suggests that the situation of youth in each country around the world be analyzed and measures adopted to bring about solutions to such youth problems as unemployment and underemployment, inadequate education, poor health services, crime and drug abuse, and the progressive erosion of cultural and family values. In 1985, the United Nations suggest evaluation of these programmes, as well as celebration of youth's contributions and potential."

Adapted from "Facts" published by the United Nations - January 1984.

1985 has begun! What plans have you made to explore the possibilities for including young people in activities in your community, your congregation and in the mission work of the Church to the world?

How are young people involved in the decision-making processes in your church? What happens AFTER you extend the right hand of fellowship and give them their communion cards? What opportunities are there for them to grow in their faith?

What kind of relationship exists between adults and youth? Can we look at the world of youth and take time to hear what young people are saying as they look at their world? Can we sit down together and see what we can do to help one another find excitement and joy in living?

"Please God grant us
- the spark to imagine and dream great dreams
- the daring to innovate and try different ways
- the discipline to plan and work for the future
- the skills to take our dreams and plans and make them reality
- the willingness to listen to others and share our thoughts and dreams with them

Motivate us O God, to work for the betterment of others and not just ourselves.

Whatever our age keep us young in spirit, willing to learn, and mindful that there are those who follow after us on life's journey. Help us to share with others what we have learned. AMEN"

Lois Powrie

NEWS

ANTI-RACISM GRANTS FOR EUROPE, NORTH AMERICA

GENEVA (EPS) - The World Council of Churches Special Fund to Combat Racism has made 134,000 US dollars in grants to 29 groups in Canada, US, and eight western European countries. They were announced (26 September) at WCC headquarters here.

Among the seven groups who received grants for the first time were: - Innu National Council, 6,000, to "help them in their task of continuing the struggle to obtain implementation of international instruments of the rights of the Innu people to restart their interrupted history, halt the advance of European colonialisation of their land, to unconditional decolonisation and the liberation of the Innu people from racist and colonial domination" in Canada.

Nova Scotia Native Women's Association, 5,000, for its "awareness program...to sensitize the Canadian public and government on the problems of the Native Micmac women, and to promote interest of their people in Nova Scotia."

- Inuit Circumpolar Conference, 10,000, to help it represent the "interests of the native people of Alaska with regard to US and Canadian government policies."

Other "groups of racially oppressed" on the two continents receiving WCC anti-racism money this year include the Kaska Dene Council, a native Canadian group.

ONE MILLION ATTEND KOREAN CHURCHES' MISSION RALLY

Seoul - (RPS) - A mission rally under the theme of "Giving Birth to New Things" was held in Seoul, Korea, from 15-19 August 1984 as a part of the Centennial Celebrations of the Protestant Churches in Korea.

It was attended by nearly one million people with a choir of 1500 people singing a ringing message: "Unity of world and churches in God's will and our task where there is repentance, where God's spirit is."

TUTU AWARDED NOBEL PRIZE

OSLO (EPS) - Desmond Tutu, prominent South African church leader and opponent of the country's system of race separation with white supremacy (apartheid), is this year's winner of the Nobel Peace Prize. The Nobel committee said (16 October) the award was "renewed recognition of the courage and heroism shown by black South Africans in their use of peaceful methods in the struggle against apartheid" and "a gesture of support to him and to the South African Council of Churches of which he is leader, but also to all individuals and groups in South Africa who, with their concern for human dignity, fraternity and democracy, incite the admiration of the world."

Tutu, an Anglican bishop who has been SACC general secretary since 1978, said the award "acknowledges all those who have been involved in the liberation struggle for a new society in South Africa, a society where human beings matter because they are human beings".

"Thank God I am black. White people will have a lot to answer for at the last judgment," he has said.

wms highlights

SYNODICAL NEWS

British Columbia

The semi-annual Synodical Conference was held in St. Aiden's Church, Westminster, B.C., with the minister, the Rev. Jackson taking the worship service. The first evening, everyone went by chartered bus to the Billy Graham Crusade at B.C. Place, the largest dome-covered auditorium in the world. This was especially appreciated by the delegates outside of Vancouver. One hour of the second day was spent in study and prayer for all of our missionaries, including writing a personal letter to each one. The second evening was a Korean evening with the minister and choir of the Korean congregation in charge of the programme. They presented two interesting films on Korea and the choir gave several excellent selections with the women adding so much colour with their beautiful Korean dresses.

Alberta

The semi-annual meeting of the Alberta Synodical was held October 13 at Camp Kannawin, Sylvan Lake, Alberta. The opening devotional based on the Beatitudes was given by women of the Edmonton Presbyterial. M. Johnston reported that plans for Rainbow '86, the Western Women's Conference, are progressing well.

The offering and surplus luncheon money will again be given to the Camp Kannawin Campership fund. An interesting Camp Kannawin slide presentation, report, and letter of enthusiasm from a Campership Fund recipient were received.

On behalf of the Synodical Norma Proudfoot made a presentation to Lois Snider, Area Consultant for Alberta for the past six years. Mr. W. J. MacKenzie, lay minister at Willowdale - Valley Centre, gave a challenging talk on "Our Task Today as Christians".

Manitoba & Northwestern Ontario

October 12th and 13th were memorable days for the Synodical of Manitoba and Northwestern Ontario. They shared in the celebration of the 100th anniversary of their Synod, for the first time officially being part of the Synod's annual meeting. A good representation of the Synodical attended the dinner on the Friday evening, enjoyed the entertainment that followed and heard the first address given by the Rev. Russell Self, guest speaker for the anniversary. Mr. Self is a retired missionary who spent twenty years in India under the Presbyterian Church and is one of the directors of the Haggae Institute. He gave a second address on Saturday morning.

Following lunch at Westwood Church the Synodical officers held an informal get-together at St. James Church so that the women in the congregations could meet with Miss Agnes Hislop, another retired missionary from India, and also a guest at the Synod's 100th anniversary.

PRESBYTERIAL NEWS

Westminster

The third annual Ladies Retreat was held at Camp Douglas and directed by Mrs. Irene Bleackley. The Bible Studies were on women in the Bible and how their lives related to the lives of women of 1984 in the church. Missionary guests were the Rev. Bernard and Mrs. Ruth Embree, home from Southeast Asia. Rev. Embree told of his teaching in the Theological College and Mrs. Embree spoke of her "wife" role. Mrs. Embree brought several artifacts to camp including beautiful batik work. Even with crafts, swimming, car rides, singing, skits and slides, there was plenty of time for fellowship. We were grateful to be able to send another donation to Taiwan, enabling a mountain child to go to school for a year.

The annual Fall Rally of Westminister Presbyterial was held at St. Andrew's Church at Newton, with the theme "Imitators of God". Worship was given by the minister, the Rev. Drew Strickland. The speaker was Agnes Hislop who told of her work in India. As a follow-up suggestion from a Ladies Retreat at Camp Douglas, it was decided that some area WMS groups would send Glad Tidings subscriptions to the English-speaking groups in Singapore, hoping to show our love and concern and to open a communication line. The names and addresses were supplied by Ruth Embree.

Glengarry

Glengarry Presbyterial held a Fall Fun Rally in St. Andrew's Presbyterian Church, South Lancaster, on September 12. After a sing-song led by Mrs. Wilma Vanderwal, the president, Mrs. Iva Bush welcomed everyone to the special day's activities.

Ann Milne, St. John's Cornwall, gave the background for the introduction of the Bible Gems, "Peter and the Church". This was followed by group discussions.

The Rev. Dr. D. N. MacMillan, Finch, author of "The Kirk in Glengarry", read some anecdotes from his recently published book. Some beautiful quilts, one over 100 years old, were on display in the church.

Following a Lancaster Perch dinner, there was another sing-song and a varied fun programme began. There were skits, readings, poems, a pantomime, musical selections and a fashion show of very old gowns and some bicentennial gowns.

Greetings from Presbytery were brought by the Rev. Gordon Fresque, Immediate Past-moderator. A worship service concluded this very interesting fun day which was very well attended.

Quebec

Thirty-four ladies gathered at Camp d'Action Biblique on September 22 for a day of spiritual enrichment, fun and Christian Fellowship. All were warmly welcomed by the chairperson, Roxieanne Walker.

A book table, available throughout the day, was looked after by Peggy Munkittrick and Dorothy Ross. Ryder Clarke led several sing-songs and Marion Sutherland sang two solos.

The theme for the retreat was "Woman at her Best". Guest speaker was Rosemary Walker, the Quebec Representative for Africa Inland Mission. The morning Bible Study was on 'The Godly Woman' based on Proverbs 31:10-31 prepared by Karen MacEachern and presented by Joyce McLeod.

In the afternoon a skit was put on by Leslie Middleton, Nancy Marston and Joanne Perkins, portraying a Christian woman on trial. Then Leslie Middleton led a Bible Study which endeavoured to answer the questions "What is your definition of a spiritual woman?"

Following a tea break, Margaret Converse demonstrated how to decorate note paper with dried wild flowers.

A short business meeting was held immediately following a chicken pie supper.

Vancouver Island

The Fall Rally and Fellowship Day of the Vancouver Island Presbyterial was held in Port Alberni on September 18. The theme for the day was "Trust and Obey". Special guests were Agnes Hislop, Ivy Howard and Mrs. Hazel Smith, Synodical President.

The Presbyterian Women of Knox Church provided the lunch and then presented their annual "Festival of Joy" programme featuring "Women of the Bible".

Sarnia

Sarnia Presbyterial held their Fall Rally at Beechwood Church on October 16 beginning with a potluck supper.

Young people from the Beechwood congregation performed their "Back to the Creek Bank" musical illustrating God's love and the beauty of nature. West Adelaide gave a report from Jubilation '84 and Mrs. Mae Gillatly reported on Camp Kintail.

The Worship service was given by the Strathroy group.

Brandon

The Annual Fall Rally of Brandon Presbyterial was held at First Presbyterian Church, Portage La Prairie, Manitoba, on October 11. Following registration and coffee, the Rev. H. Reichelt, minister of the church, welcomed everyone.

Wellwood WMS took the opening devotions based on the theme: "The Wonders of Creation".

Miss Brydges, president, also expressed welcome. Reports were given on Camp Jubilee, Winnipeg hospital visits, and Council.

After lunch, the Rev. Bob Stark of Oakville, Manitoba, showed a film on "God's Creations". Music was provided by Mrs. Stark and F. Mills. Guest speaker was Agnes Hislop, retired missionary from India. First Church, Brandon women had charge of the closing devotions.

Maitland

"One Hundred Years of Service" was the theme of a rally held at Knox Church, Teeswater, on October 22 to conclude the centennial celebrations of Maitland Presbyterial.

From her missionary basket, Mrs. Evan Keith produced letters, a "pretend" slide show, biographies, women in period costumes, an obituary, skits and personal memories of many missionaries and deaconesses of the past century. These were presented by the Women's Missionary Societies of the congregations from which the missionaries had gone forth to serve the church at home and abroad. "Remembering the Past" was introduced by Mrs. Robt. Arbuckle and summarized by Mrs. Wm. Smith.

Mrs. Doug Nurton, Kincardine, conducted the worship, "Looking Forward in Christian Life and Service", assisted by Mrs. Audrey Boron and her daughter Lisa. Ninety women joined in singing "Maitland's Theme Chorus" composed by Mrs. Don Robertson, Kinlough: "People with a mission marching, marching to make peace: For the cross of Jesus shall from sin release." What a way to begin a second century!

Brampton

Approximately 100 women of Brampton Presbyterial met on September 25, 1984 at Norval Church for the Annual Fall Rally. A Bicentennial Picnic was planned to celebrate "The Heritage of Our Faith and The Hope of Our Future". The weather didn't cooperate so a Potluck Buffet Luncheon was enjoyed indoors amidst the sunshine of Christian fellowship. Some women wore centennial costume to add to the atmosphere. Each group made their own name tags, depicting an aspect of the theme. In this way, groups could identify and greet their Prayer Partner members. Welcoming greetings were given by Presbyterial President, Mrs. Isabelle McClure and Norval's Alexander Auxiliary President, Mrs. Ada Duff.

After lunch, guests had an opportunity to browse through the book display and several items of "historia" brought by members, including quilts, hymnals, books and other family items, treasured by members.

The women were called to worship and led in prayer by Mrs. Kay Baldwin, Area 4 Secretary. Knox, Georgetown women led devotions with a theme of "Remembrance, Renewal and Response". Mrs. Lil Allen, Synodical Youth Secretary, led in the singing of two newly-learned songs.

Guest speaker, Mrs. Marjorie Ross, was introduced by Area 3 Secretary, Mrs. Christine Bishop. As a member of the Overseas Relations Committee, she told of the new missions which have opened up for participation by the Presbyterian Church in Canada. Discussion then focussed on our own groups as ministries.

LOCAL GROUP EVENTS

St. Thomas, Ontario

The WMS of Knox Church, St. Thomas, recently celebrated 100 years of service. A centennial tea was held at the home of Dr. and Mrs. Rodney in support of the missions project, a women's bee keeping co-operative in Kenya. President Patricia Lang presented the proceeds, a cheque for $400, to Miss Florence Foerster, representing PWS, at a meeting of the London Presbyterial.

At a WMS 100th Anniversary Church Service, the Rev. Dr. G. A. Malcolm, then General Secretary of the Board of World Mission, brought the message "Mission Alive". Also taking part in the service were Synodical President, Mrs. K. Rayner, and Presbyterial President, Mrs. B. Stalker.

North Easthope, Ontario

One hundred years of the WMS of Knox Church, North Easthope were celebrated on September 23. The celebration took the place of the regular

Sunday Service with the WMS women in charge. Miss Ida White of Goderich was guest speaker. Following worship, a family dinner was served in the Church basement. The Anniversary cake was cut by Mrs. Gordon Wilhelm and Mrs. Robert Forrest, two of six honourary life members.

Following dinner, Miss White showed slides and souvenirs of her years of mission work in India.

Ingleside, Ontario

The 100th anniversary of the founding of the auxiliary at Woodlands was celebrated on August 26, 1984 at St. Matthew's, Ingleside with the president, Mrs. Helen Stewart, conducting the service.

Greetings were received from WMS Council by Miss Doris Blaise, Montreal; Synodical Society of Eastern Ontario and Quebec by Miss Isabelle McGaughey, Cornwall; Glengarry Presbyterial by Mrs. Neil Bush; and from Presbytery by the Rev. Dr. D. N. MacMillan, Finch, a former moderator.

Greetings were also received from the Governor-General, Madame Jean Sauve, Prime Minister John Turner, the Provincial Government and Township of Osnabruck Council.

A history of the local auxiliary which was prepared by Mrs. Helen Stewart involved several churches prior to church union in 1925 and later the Seaway, namely Woodlands, Pleasant Valley, Farran's Point, Wales and Aultsville.

The organist, Mrs. Marion McNaughton, and the choir led the music during the service with a duet by Nancy McNaughton and Donald Cherry, and a solo by Donald Cherry. Mrs. Maude Fitzsimmons, a widow of a former minister at Woodlands, Farran's Point and Aultsville, was guest speaker and brought her memories from the past.

A large wall hanging was displayed in the church which had been presented by the WMS to St. Matthew's at the morning service. It featured symbols of the Christian faith, with names of hundreds of church members and all the ministers since the first church was built in 1795.

Honorary membership certificates were presented to Mrs. Mabel Brassard and Mrs. Georgie Geddes, in absentia, due to ill health. Mrs. Geddes' sister, Kathleen, accepted hers.

NOTICE

NEW PRICES - W.M.S. MEMBERSHIP PINS EFFECTIVE DECEMBER 1, 1984

Gold filled Honorary Membership Pin - $58.00
Gold filled Life Membership Pin - $26.00
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Send orders directly to: LIFE MEMBERSHIP DEPARTMENT,
Women's Missionary Society (W.D.) of
The Presbyterian Church in Canada,
Room 100, 50 Wynford Drive,
Don Mills, Ontario M3C 1J7.

Payment must accompany order. All cheques or money orders should be payable to the Women's Missionary Society (W.D.).

WHERE OUR DOLLAR$ GO

by Marjorie Ross

AN EXPERIMENT THAT WORKED!

The Presbytery of Guyana is one of our long-term church partners, and twenty years ago "the work in Guyana" was as familiar to those of us interested in the overseas mission of our church as the "work" in Taiwan, India or Japan. But in the early '70's a change took place. Our friends in Guyana felt that the conditions within their church and the political climate of their country indicated that it would be best if they got along without the help of missionaries for a period of time. The Board of World Mission has continued to give small grants to assist them in training leaders and have given several of their ministers opportunities to study in Canada. But Guyana, and the church there, did not seem to be mentioned much in Canada.

Then, late in 1982, we heard from Guyana that the time might have come for some short-term help from Canada. Economic conditions there have worsened dramatically; church members were struggling against very difficult circumstances in their daily lives, and although this often means a deepening of their personal faith, they have little time or energy left for church organizations, for planning youth retreats and special conferences.

In March, 1983, the BWM Annual Meeting gave its approval to the sending of two students from Knox College, Stuart Gillan and Gwen Brown, to Guyana for the summer, to assist the church there with Christian Education and youth work.

The "experiment" succeeded beyond all expectations. The visit was the occasion of a great outpouring of hospitality and warmth for these two young people. The Guyanese church saw them as a visible symbol of the ongoing concern and love that exists for them in Canada, which is particularly valuable to them in their time of trial.

The two students came home, profoundly moved by their experience. They had come to a new understanding of the missionary outreach of the past, of the problems faced by a country like Guyana, and of the vital necessity for the message of Christianity in the world today. Their experience spread through Knox College and stirred new interest in the worldwide mission of the church. Many congregations heard the students speak, and this (coupled with the study/experience tour sponsored by the BWM and PWS a few months earlier) has aroused concern and action in many parts of our church for our Guyanese friends.

The Guyanese Church asked the BWM to send students another year, only this time to specific assignments. Thus, in the summer of 1984, Stuart Gillan went to Guyana for a second time, and also Lesley Bates from Ewart College.

* * * * * * * * * * *

The work of these students is possible through your givings to the budget of the General Assembly for the work of the Board of World Mission.

In 1984, the BWM budgeted $27,500 for assistance to the Guyanese church and $4,500 for the work of the summer students there.

Ten Days for World Development

(January 25 - February 4, 1985)

"Ten Days" has been part of Canadian church life - in some communities at least - for a decade. On the national level it is a joint educational program of five major churches: Anglican, Roman Catholic, United, Presbyterian and Lutheran. On the local level, in 120 communities across Canada, there are small groups of men and women from different churches who come together because of their common concern for the suffering and injustice experienced by millions in the developing world.

Over the years the Presbyterians involved in the national program (currently Dr. Mary Whale and Mrs. Marjorie Ross) have been disappointed by the small number of Presbyterians who are involved in local groups. This situation seems to be improving somewhat, particularly in the western provinces where Gail Allen, the Presbyterian World Service staff member, has been encouraging Presbyterians to see Ten Days as one way they can become involved in learning more about issues of development.

This year Ten Days has produced an excellent little cartoon brochure telling a simple development story which would be suitable for distributing to congregations, perhaps at the same time as your appeal for Presbyterian World Service. Giving money is important, but it is best accompanied by learning more about the problems of the people we hope to assist.

Your minister has received information about Ten Days material. It can be ordered by writing: Ten Days for World Development, 85 St. Clair Ave. East, Toronto, Ontario M4T 1M8, phone (416) 922-0591.

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GLAD TIDINGS

FEBRUARY 1985

Volume 61 No. 2 **GLAD TIDINGS** February 1985

FEATURES

More Precious Moments 3
by Alice Goodall
A Port Worker Remembers 4
by Hilda Zychowka
A Concrete Project 8
by Ruth Mackenzie
Adventure Place Revisited 11
by Ellen Tabler Lemen
In Memoriam 12
Bertha Edwards
Reflections - a poem 13
by Shirley L. Porter
Bible Studies for Lent 14
by Peter and Dorothy Ruddell
Women's Groups Around the World 26
You Said It 31
PWS - Africa Famine Appeal 32

REGULARS

Dear Friends 18
Celebrate Youth 22
Books 23
Films/Resources 24
News 25
Highlights 27
Tax Information for Groups 30
In Remembrance 31

Where strangers were truly welcomed

4

Building walls of love

8

For personal or group Lenten reflection

14

CREDITS

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More Precious Moments

by Alice Goodall

Walking my pet is a pleasant task. Before we have gone very far children come flying out from nowhere to join us. Their cries "Hello Mrs. Goodall", fill the air. Everyone in the neighbourhood must know by now I am out walking! The real attraction is my pet Beauty. They all want to pet and hug her. How she laps it up. Soon there are half a dozen or more of us walking, making me think of the Pied Piper. Where he had music, I have a dog.

As we walk, their happy cheerful voices fill the air. They all want to tell me at the same time of games they have played; the "super" T.V. show they saw last night and, as a special treat how "Mom let me stay up till ten o'clock"; of birthdays coming up and parties to attend. How sharp and quick my ears and memory must be to remark about each one's joys and sometimes hurts.

How quickly the walk seems to end. Did my feet fly along, caught up in the children's joys? How privileged I am to have all these little ones as my friends. There can be no loneliness with friendships such as these.

What precious moments our Lord Jesus gives us to cherish like the crowning joy at the end of summer, when two children at the door, their faces alight with importance, hand me a "Special delivery letter" naming me "the nicest person of the year". What can you say when your heart is so full it almost hurts?

Do you think the candies at the end of all the walks have anything to do with it? A little maybe, yet I like to think it's because I share my garden with them, that I sit and watch them play ball on my newly cut lawn and point out the beauty of a flower and tell them of the One who made such beauty.

Thanks to our Lord Jesus, our Saviour and Shepherd, for the wonderful way He cares for his lambs and sheep and for the precious memories he affords us.

When did we see
thee a stranger
and welcome thee...?

A Port Worker Remembers

by Hilda F. Zychowka

Port work is an area of missionary activity in which the Presbyterian Church in Canada was engaged for many years —especially during periods of heavy influx of immigrants before and after the first World War, World War II, the Hungarian exodus from their homeland in 1956, and a massive airlift of immigrants from Great Britain in 1957. War brides came to join their husbands in Canada, refugees and displaced persons travelled from war-torn areas, and families from Holland brought all their belongings to settle in a land of opportunity.

Port work, basically a service in cooperation with the Travellers' Aid Society, helped all travellers with landing procedures—Customs inspection; checking of baggage to destination; getting passengers to the stations and trains; helping between trains; giving assistance in finding rooming accommodation if necessary; helping to get children registered in schools; and trying to find jobs for some people.

The Presbyterian Immigration service was not just the chaplains, port workers and the administrative staff in the immigration offices who were supported by the mission funds of the Church (the General Assembly Budget, and the WMS both Eastern and Western Divisions). Every member and adherent of the Church, indeed every citizen of this vast country has an ongoing responsibility under God to remember the strangers within our midst (Hebrews

13:3). Secular organizations have been quick to recognize the great potential in immigration, and the Church must do no less. Church people must see their place in the great migration of peoples from all over the world with eyes of faith and love for our Lord and Saviour Jesus Christ and our brothers and sisters in him.

It was essential for a port receptionist to be quick and accurate in copying the names and addresses of all newcomers in which our church should be interested, for these names were forwarded promptly to the nearest Presbyterian church for follow-up. There were just a few minutes in which to do this and get a message of welcome on a piece of baggage for each name taken; then to be alert to recognize and speak to anyone who moved that luggage and to be ready and willing to help anyone of any nationality or creed who might be in need of assistance with any kind of travel problem. In an ever cheerful, helpful manner, the port receptionist witnessed, by word and deed, that the newcomers would make their best friends in the church of their own faith. For a time Presbyterian chaplains at British ports sent the receptionist air-letters containing names of settlers and their given addresses, having obtained the information before the ship sailed and most times giving the emigrants letters of welcome from the Presbyterian Church in Canada. An IMOP address (Immigration open placement) meant to us "Contact for *sure*."

hungry and you gave me food

There were thousands of instances where the services we offered brought their own personal satisfaction in being regarded as a Sister in Christ without any denominational barriers. There was much soothing of upset nerves, drying of many tears, putting stranded and lost people in touch with relatives and friends, ministering to the sick and the homesick and yes, the lovesick and the disillusioned. There were numerous problems over lost tickets, lost money, lost luggage, lost children, lost hope. Once I thought we had a lost mother but she showed up to claim her baby from my arms just as the train was pulling out. The St. John's Ambulance Nursery at Wolfe's Cove, Quebec, had already closed and left the baby with me because I had been the one who had brought the mother and child to them for care. The mother had been sightseeing in that historic city!

There were pathetic cases of jilted brides-to-be, bereavements at sea and by accident on land before loved ones could meet. There were amusing incidents and of course mix-ups and delays because of language problems.

thirsty and you gave me drink

I remember vividly the time I was entrusted with the care of a grandmother from Yugoslavia who was coming to Montreal to join her son and his family. She excitedly tried to get her luggage down from the rack to get out at Montreal West when that station was called. There was no interpreter around just then; so all I could do was stand rigidly blocking her exit while she pounded on my chest crying "Mein kinder! mein kinder!" But all was forgiven when she embraced her family at Montreal's *Windsor* Station.

Some Presbyterian immigration workers were: Lena Fraser, who served at Halifax for many years, followed by Ella Forsythe and Mrs. G. E. Ingraham. Florence Cummings served in St. John during winter months when Montreal and Quebec were ice-bound. Other port workers and student assistants included Lily Macarthur, Millicent Walker, Ruby Lowe, Lois Powrie, Lois Dove, Martine J. VanBeek, Dorothy Lukes and Catherine Denholm.

Directors of Immigration were: the Rev. H. R. Pickup, J. A. B. DeVleeschouer, L.L.D., Frieda Matthews, and the Rev. Ronald Rowatt. An overseas Chaplain was the Rev. J. B. Kat. In the Toronto Immigration Centre were Camilla Brecke, myself and Emily Lowther.

As the first friend in the country, I was called on many times to help in problem situations in Montreal (and some took months to rectify). The run-away pregnant bride of a drunken, razor-wielding husband, telephoned the Presbyterian Immigration office from a telephone booth just before I left the office. She had slipped out the back door of the rooming house when she was supposed to be in the kitchen making him tea. She had only a two-dollar bill in her apron pocket, no overcoat with her or overshoes and it was very cold and snowy outside. I told her to take a cab to my apartment and promptly telephoned the woman with whom I shared accommodation. We had to outfit her temporarily with some of our clothes.

a stranger and you welcomed me

The next day we tried to locate the husband whom we had learned had been thrown out of his rooms, bag and baggage. He had found a room miles away in the eastern part of the city and his new landlady was French. We had asked the police for help but as it was a domestic matter, they couldn't interfere unless he became violent. Well, he did try pushing me around, and an officer came at my call. The drunken man was taken to a cell to sober up and cool off. We packed up the wife's clothes and went back to my apartment. There we found all of the clothes had been slashed and had to be mended — several hours of work. During the next week I found a place for our friend to live in and work — a home with a new baby and several other children — where she could learn how to care for her own expected child. Through my minister we got the husband into alcoholic's classes. The husband brought money each week for me to give to his wife; but they didn't see one another for about three months, and that was a joint counselling session. They decided to try to live together again. A few weeks later, the wife came into our office and showed us her baby girl. When I asked how she and her husband were getting along, she replied, "Well, he's not drinking; but it isn't all honey and bees."

naked and you clothed me

As I look back over my experiences, I can see that every phrase in Jesus' story of the last judgment — Matthew 25:31-46 (RSV) — has been fulfilled literally in my work many, many times:

I was hungry and you gave me food -furnishing money or food parcels for people I have met at ships and trains whose funds were insufficient for the long journey ahead.

I was thirsty and you gave me drink -cold water and assistance to fainting women, often because of long standing in queues before disembarking.

I was a stranger and you welcomed me - finding accommodation near the stations and paying for it when necessary for stranded women whose husbands hadn't arrived yet with the transportation.

...naked and you clothed me -numerous poorly clad children at refugee ships were outfitted from supplies which I had taken to the St. John's Ambulance Brigade nursery at Wolfe's Cove, Quebec.

A Scottish lad wonders what's in the bag for him

sick and in prison and you came to me

I was sick and...in prison and you came to me - I have been to the detention quarters at Quebec where Presbyterian immigrants were held because some member of the family was sick or was suspected of mental illness which prevented their entry into Canada, following which we have petitioned the authorities at Ottawa on their behalf. One case in this category was not one of detention because of ineligibility for entry. A family from Scotland arrived on a Saturday morning in July. They had two girls (6 and 8 years) and two boys (4 and 2). The 4-year old boy, Archie, slipped on a wet deck on the Tuesday and broke his leg in a peculiar way. The doctor on board set it as best he could; but there was no X-ray equipment. The lad had to be taken to hospital in the port of entry and could not be allowed to proceed to destination until he could walk properly. This was at the expense of the shipping company. His mother and sisters and brother were given accommodation at the detention quarters - just the bare necessities of furniture, and the food was like institution fare - the same as those kept under guard, but this family was free to go out whenever they wished. I advised the church in Quebec, and women of the WMS had them out to tea, and others took them for drives. Whenever I had a stopover between ships in Quebec, I visited them either at the Immigration Building or at the hospital where they saw Archie every day. We took several outings on the ferry to Levis, and a bus to a port official who raised dogs. Archie was not released from hospital until Thanksgiving week-end, and what a Thanksgiving time that was! All those weeks the father had been working at his new job in Ottawa and had been coming up to Quebec to see his family on occasional week-ends. He had located a home and furnished it in the meantime. I heard from the family at Christmas time that year. They remembered their summer with mixed feelings. It would have been a miserable time had it not been for the kindness and friendliness of the church people.

Port work is truly Christian work when carried out in the spirit of the Master's words.■

A CONCRETE PROJECT

by Ruth Mackenzie

With the demise of CGIT in our congregation, all structured mission education for children and youth ended. There was nothing in our Church School curriculum dealing with the mission activity of the Presbyterian Church in Canada. As individuals, some of our church school students participated in special fund raising for mission projects but we still felt a gap in the education which we were providing. If this sounds like a description of your own situation, perhaps some of our ideas will help you.

At a teacher's meeting in the spring of 1983, a committee was established to consider possibilities for a church school mission project. Several concerns were kept in mind as we sought out our project. We wanted involvement of all church school students and a project that would be educational, not just fund raising. To accomplish the former we needed a 'concrete' project, something tangible, so that the smaller children could understand what we were doing. For the latter, we needed good resources and commitment on the part of both teachers and students.

A project presented itself which seemed perfect. One of the members of Glenview, Margaret Armstrong, had visited the Helen Macdonald Memorial School in Jhansi, India and was acquainted with our missionaries there, Margaret Leask and Diana Wadsworth. (see Glad Tidings January 1983 - page 12) The school was in the process of expanding its services to include an English language school which would help the Indian children to go farther in their education. A new building was needed to make this programme possible. When Margaret Armstrong received a letter from Jhansi telling of the cost and amount of cement necessary, we knew we had our project.

By the time we were well along in our planning, the need had shifted from cement to bricks which suited us even better in terms of involving our students. On the opening day of the project, September 25th, Margaret Armstrong did a twenty-minute presentation using her slides of the school and explaining the need. Each student made a 'brick' coinbox, the pattern for which we had traced from a suitably shaped box and run off on a ditto machine. These were taken home and returned periodically for emptying into the class box, a children's shoe box made to look like a school building. One class made a chart for the project in the form of a brick wall; for each dollar raised, one brick on it was coloured red. Another class made a model of the first floor of the new building, which had already been completed, out of Lego blocks. Younger children used felt, clay balls, and pipe cleaners to make flowers in pots, as they are grown in India, to decorate our model.

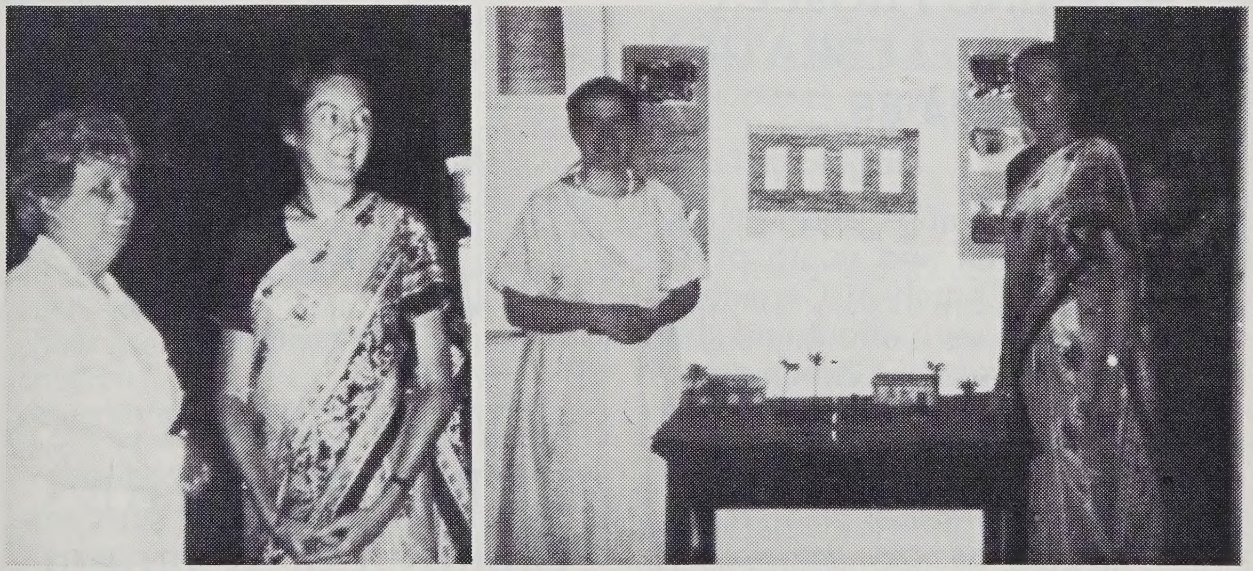
During the fall term, students in the older grades sold Presbyterian Church calendars and all students brought in their "bricks" with their own contributions. Grades 1 and 2 wrote a class letter to the students in India and received a packet of letters from them in response which were passed around the church school. Letters from the missionaries were copied and circulated to the teachers who shared the information with the students.

Enthusiasm was still high in January when Margaret Kennedy came to visit us. She told stories of India and demonstrated Indian clothing. Another packet arrived with pictures made by the Kindergarten class at Jhansi for our Kindergarten class and we put them on the walls.

We were invited to make banners for the new building so we arranged a Banner/Bottle Day, a combination banner-making and bottle drive. The students designed and cut out pieces for panels which were sewn together to make banners. These were displayed in our church hall for the balance of the project.

With one week to go, we were within one dollar of our goal of $300.00. Grades 7-10 had a car wash the proceeds of which, combined with the final influx of "bricks", put our total up to $450.00. We had surpassed our goal by 50%.

We ended our project on the last Sunday in May, about one year after the planning had begun. The students presented their "bricks" during the worship service and the cheque and banners were presented to Diana Wadsworth,



Left - Margaret Armstrong with Diana Wadsworth. Right - Ruth MacKenzie and Diana beside project.

who happened to be home on furlough. The children's story that day was indeed *our* children's story as the details of their efforts were shared with the congregation. During church school time the students had a chance to meet Diana Wadsworth, see her slides and hear her talk about the school.

In the project, we experienced a meeting of concerns. By involving ourselves, we learned about the mission of our church in one part of the world and we helped to meet some of their financial needs. The entire project took only 3 or 4 church school class periods away from regular lessons but in that small amount of time a dimension that had been entirely lacking was added to our curriculum.

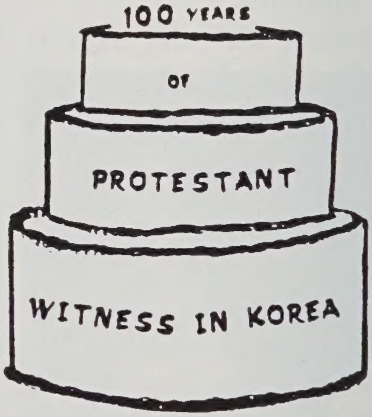
We were very fortunate to have contacts already established and being in Toronto was definitely an advantage. However, this type of project could be done anywhere in the country. The Board of World Mission provides a booklet called "Something Extra" which contains information about current needs of those in our mission fields throughout the world. Choosing a project that is relevant to the students and that is not too abstract is important so that they can understand what they are doing. Contact with the people involved in the mission field is essential and can make the educational aspects of the project mutual. Most of all being creative with the information and resources available to you and involvement of the students as directly as possible are very important.

On the basis of our experience, I encourage other congregations to get their church school students involved in the mission of the church through such projects as this.

Ruth Mackenzie was Director of Christian Education at Glenview Church, Toronto at the time of this project.

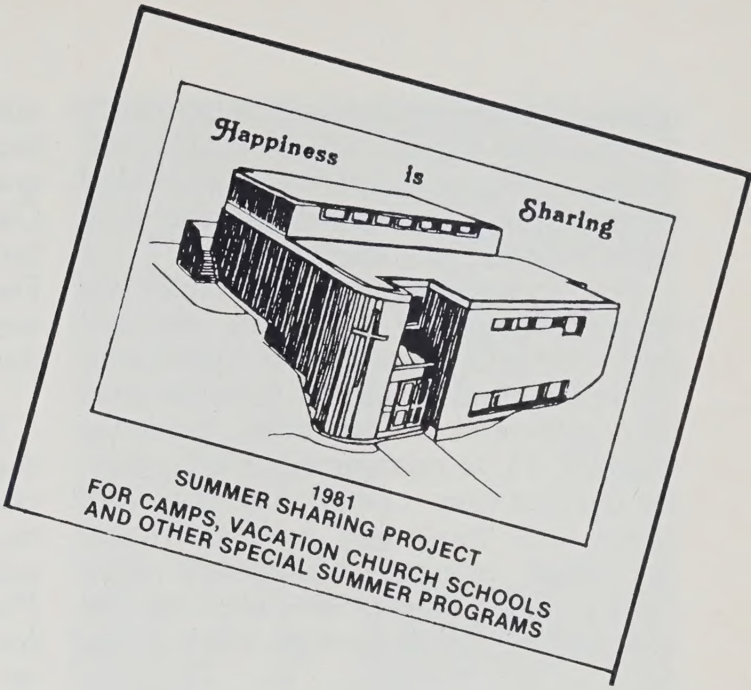
1984
SHARING PROJECT JOIN THE CELEBRATION
1984-85

Each year at Camps and Vacation Schools children and youth of The Presbyterian Church in Canada are encouraged to learn about and share in the mission of the Church around the world. This year's offering project will be assisting the people of Kwangju, Korea to establish a Nursery School and Kindergarten for the children of an economically depressed area.



GIVE A GIFT TO KOREA FOR THE Children of Kwangju

Adventure Playground Update


Happiness is Sharing
1981
SUMMER SHARING PROJECT
FOR CAMPS, VACATION CHURCH SCHOOLS
AND OTHER SPECIAL SUMMER PROGRAMS

by Ellen Tabler Lemen

University Church has always seen evangelism as one of its mandates, and the efforts to reach out into the Jane-Finch community surrounding the church property has been its number one priority. The Adventure Playground, established in 1983 from WMS seed money and government funding, continues to provide a vital way of facilitating evangelism.

Evangelism in our situation is a presence, a long term presence in the community. Many of our neighbours are not easily moved into a church building. They have long since forgotten the Church and rejected its message. Many are people whose forebearers came to Canada with the early settlers, but over the years have lost any identity with Christ or His people. To reach out to such neighbours, our church has to show itself concerned about them, their children, and their community. The playground has become a point of contact.

For example, when several children who have "lived on the playground" all summer were invited in to Church School one Sunday morning, they came, because they already knew the ministers and several of the teachers, and were not afraid. They have found the church yard a safe place to play and were willing to see what else we had to offer.

But our contact is with adults too. Mr. A. came on the playground one day to borrow some large pieces of wood, to be used in stretching a recently scrubbed carpet. He stayed to converse about his family and grandchildren, and concluded with an invitation to the ministers into his home. Interested parents and neighbours are becoming involved in the purpose and progress of the playground, while others are simply grateful that we have become for them an "unofficial" latch-key program.

The social and emotional growth observed in several of the children has been rewarding to all those connected with the playground. Local day-care groups and school classes regularly use the playground and its educational concepts. One teacher expressed her surprise and joy that a certain child, who had *never spoken* in the classroom, turned into a regular "chatterbox" while building with wood and tools.

Another child who has serious social problems was regularly isolated by the other children, until he very determinedly, board by board, built himself a fort. Suddenly they realized his potential and began to hang around in hopes that they could help in his undertaking.

The stories are endless: two fire bugs learned the proper use of fire and had opportunity to practise, hour upon hour, in the playground fire pit. Another child who appeared to be mute, gradually began to try to communicate in English, for the first time. I personally witnessed a new little "tough guy" being instructed by some playground regulars that, "You're not allowed to swear on the playground. You'll have to leave if you do."

The playground leaders have standards! An interesting aspect during the summer program was that the playleaders included not only our student graduate from Ewart College, Chris Cassels, but also a graduate from Ontario Bible College, an active Seventh-Day Adventist, and three others who were open to learning why we have standards.

Evangelism is being present in and to the community in as many ways as possible, so that speaking about Christ becomes the natural outcome of our relationships. University Adventure Playground will continue to be a vehicle for evangelism in our community as long as we can financially afford to keep the playground going, and as long as it is needed.

In Memoriam

Bertha Edwards

Mrs. Bertha A. Edwards died at the age of 88 on Sunday, October 21st at her residence in Saskatoon, Saskatchewan. Bertha was a faithful member of Parkview Church for over 50 years. She served on committees of the Synod of Saskatchewan and was President of the Synodical of Saskatchewan in the 1970's. At the time of her last illness, Mrs. Edwards was President of Parkview WMS having assumed office in 1978. Besides her WMS interests Bertha found time to be on the Board of Managers of Parkview and church treasurer.

Bertha was always ready to help in social and welfare projects in her quiet, unassuming way. Professionally she was a teacher and was active in Home and School Associations. Mrs. Edwards is survived by one daughter Dorothy Green of Saskatoon and two sons: Lorne of Calgary and Morley of Edmonton. She had 8 grandchildren and 6 great-grandchildren. The sympathy of the Society goes out to her family.

Reflections

Mirror walls,
an adventure
in architecture,
reflect
that without
and hide that within.

Mirror glasses,
a new fad
in optometry,
reflect the viewer
but hide
the wearer.

Why is it
we hide
ourselves,
reflecting only
what other people
think?

Dare
to show yourself
to the world.
You are
a unique
child of God.

by Shirley L. Porter

FOUR BIBLE STUDIES FOR LENT

Prepared by Peter and Dorothy Ruddell

Introduction: Initially Lent was a period of fasting which lasted for only three or four days. Then the Church determined in 325 A.D. that the proper length for this period was 40 days since that was the length of the fast observed by Moses, Elijah and Jesus. As well, Lent was a time of being sorry for one's sins and making amends for them. Also, one gave to the poor and devoted more time to religious exercises.

While we may not practise fasting to any degree today, Lent has value as a period of time when we think more pointedly about our own lives as followers of Christ. It is appropriate for us to explore through Biblical study and reflection just where we are in our faith pilgrimage and just how we must change in order to grow more into the likeness of Christ.

Consequently, these four studies of events and teachings from Jesus' life are offered to you, either as an individual or as a group, with the hope that they will open you to grow in your commitment to Christ and to his way for your lives.

Bible Study Number One - *Citizenship in God's Kingdom*

Read Matthew 5:3-10

Jesus, God's own Son, is identified in the New Testament as having the particular task of announcing the arrival of God's Kingdom. In this particular passage we have him describing those who will gain citizenship in that Kingdom.

In the first four beatitudes, he identifies those people who know that God is their only hope and who wait for God's coming as potential inhabitants of the Kingdom. Places will be found for the "spiritually poor", "those who mourn", the "humble", and for "those whose greatest desire is to do all that God requires".

The character of the next four beatitudes is different from the first four. The mode of description changes. Jesus now gives emphasis to particular attitudes.

If one is to know God's mercy, then one must be merciful in dealing with others. If one is to experience the joy that flows from serving God, then one must be true in their motives towards others. If one is to be addressed as God's child, then one must work for peace. If one wants assurance that one possesses God's Kingdom, then one must "do what God requires" even in the face of personal danger.

Jesus, the Messiah, uses these eight cryptic statements to pin-point those who will be citizens in the Kingdom he has come to proclaim. They are astounding statements.

They turn our usual ordering of things upside down. What we normally see as rich and powerful, God sees as poor and powerless. What is poor in our eyes, is rich in God's.

(All Biblical references are to the Good News Bible TEV)

God announces through Jesus that for those who know themselves to be poor, those who love God with the grateful love of the poor, God's Kingdom is now present and open.

Questions For Reflection

1. How do you feel God is addressing you in Jesus' teaching about those who will have citizenship in God's Kingdom?
2. How will you have to change in response to God's address?

Prayer

O God, who invites us into your Kingdom through your Son, Jesus, and who prepares us for entry by his death, awaken us now by the leading of the Holy Spirit to live daily as citizens of your Kingdom. May we show in all our dealings with each other the marks of those who truly possess your Kingdom; through Jesus Christ our Lord. Amen.

Bible Study Number Two - *Persistence in Prayer*

Read Luke 18:1-8

The purpose of the Parable of the Widow and the Judge is spelled out for us: we "should always pray and never become discouraged."

The Judge in the story was a rascal who did as he pleased. He would have been an appointee of the Roman government and many such judges at that time were notoriously corrupt and unjust.

The widow, whom we can probably assume was poor and defenseless, had nothing with which to bribe the corrupt Judge. Therefore, she pleaded again and again for her rights. Eventually, her persistence paid off. The Judge gave in.

The Judge didn't know this woman. He cared little for her actual predicament. He granted her petition to get her out of his way.

Jesus takes the Judge in this little story and contrasts him with God. God cares deeply for those who come with their prayers. God does not have to be worn down like the Judge in the story.

However, like the widow, those who pray to God should be persistent in their petitions. They are to live in an attitude of prayer and remain faithful to the task as they wait for God's answer.

For further insight on persistence in prayer see: Romans 12:12, Luke 6:18, Colossians 4:2 and I Thessalonians 5:17.

Questions For Reflection

1. What guidance does this passage present for our prayer life as individuals and/or as a group within the Church?
2. The life of prayer requires struggle and persistence. What concrete steps could you take to vitalize your personal or corporate prayer life?

A Suggestion

If you and/or your group are not already using the workbook, "UNITED IN PRAYER," plan to start doing so. It will help you to pray intelligently and persistently for the mission outreach of the Church. (Available from the W.M.S. Bookroom for $3.00 plus 50¢ postage.)

Prayer

Lord God, help us to be persistent and faithful disciples of Jesus Christ. Too many times our prayers have been weak efforts in a moment of panic. May we become persistent in communicating our needs and hopes to you and may we always be open and responsive to your leading. Lord, teach us to pray. In the name of Jesus Christ. Amen.

Bible Study Number Three -
The Relationship Between Forgiveness and Love

Read Luke 7:36-50

Jesus had been invited to the home of a Pharisee for a meal. We do not know why this Pharisee named Simon asked Jesus to come, but we learn that the courtesies normally extended to guests were not offered to Jesus—no water to cleanse his feet, no kiss of peace or anointing oil on his head.

In stark contrast a woman "who lived a sinful life", probably a prostitute, entered the dining area and stood by Jesus. Undoubtedly, this woman had heard some of Jesus' teaching and had understanding of her need for forgiveness. She was crying, wetting his feet with her tears, drying them with her hair, kissing and anointing them.

Her lavish display of love for Jesus shows us that she had indeed experienced the forgiveness about which Jesus had spoken.

Simon could not understand how Jesus could accept the loving devotion of such a person. He felt Jesus could not be a prophet. If he was, he would know what she was like and reject her.

Jesus, seeing Simon's indignation, uses a parable to teach about the relationship between forgiveness and love. Simon is led by Jesus to declare the principle: the greater the forgiveness, the greater the love. To know the depth of one's own sin and to receive forgiveness results in the kind of extravagant love shown by the woman.

Question For Reflection

1. The woman in this passage had the opportunity to show her love for Jesus in a face-to-face encounter. How do you show your love in response to God's unmerited forgiveness in Christ?
   See Matthew 25:40 and I John 3:11-18.

Suggested Activity

Think of one person or group of persons to whom you could reach out in love in a way you have not attempted before. If you are doing this study in a group, share your plan with at least one other person.

Prayer

God of forgiveness and love, we confess that too often our daily lives do not reflect your great love. Help us to love you more. Give us an increasing understanding of what your love demands of us. May we have a growing sensitivity to the needs of our sisters and brothers everywhere. May our lives be love in action. In the name of Jesus Christ our Saviour and Lord. Amen.

Bible Study Number Four -
Humble Service

Read Luke 22:24-30 and John 13:1-17

Contrast is always helpful in highlighting an important truth. This is what we have in these two Biblical passages.

In the Luke passage, we have the disciples worrying about their future. Of particular concern to them is their "pecking order". Who will be the disciple that will be closest to Jesus and therefore share some of his power?

The passage from John records Jesus' demonstrated answer to the concerns of the disciples. He shows them what will be involved in following him.

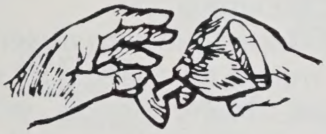
In the two previous chapters, John presents the theme of life through resurrection and the likelihood of

Jesus' death and burial. As well, the people of Jerusalem are given a final opportunity to understand and to accept what Jesus is saying and doing for them.

Now the Last Supper brings the story close to the actual hour of the Cross. Jesus must teach his beloved, close followers a much needed lesson.

He does this by performing an act of love and service. Part way through the meal, he puts on a servant's garb, takes a basin of water in hand and kneels down to wash the feet of the loyal disciples.

As a symbolic act this was powerful. Here was Jesus, who had all authority from God, who knew that he came from God, and was to be exalted to the closest fellowship with God, washing the disciples feet. They had to be taught that humility and exaltation go together.



However, Jesus went beyond symbolism. He got their attention. Then he explained.

It was proper for them to call him Teacher and Lord. But there was more for them to understand about him and about what he would be expecting of them when he was no longer with them.

As Paul (Philippians 2:1-11) so aptly states it, Jesus gave up everything to come and live on earth. He even gave up the life he had here. It was this same kind of willing, unselfish, humble service that he would expect his followers to constantly do for each other. The showing of this kind of humble helpfulness was to be the sign that they were truly following Jesus. God would bless this kind of "action".

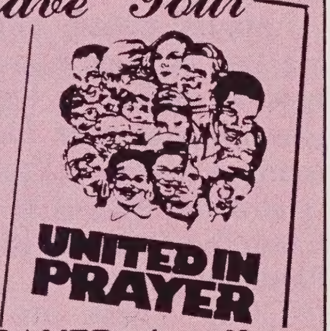
Questions For Reflection

1. Is your life directed towards the kind of "humble helpfulness" Jesus demonstrated for his followers?
   If yes, how?
   If no, why not?
2. If this "sign" of following Jesus is present in your life, how has God blessed it?

Prayer

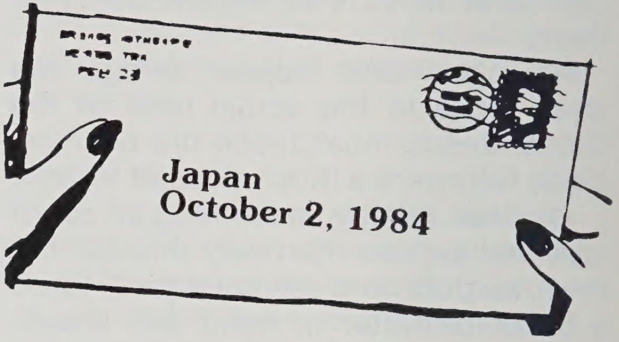
O God, whose Son, Jesus, showed to his close companions his way of humble service, open us by the power of your Spirit to the truth that we must serve each other in that same way today. Grant that when we call him Lord, we may also be found washing the feet of the hungry, sick, dying and oppressed people of this world; through Jesus Christ our Lord. Amen.

Do You Have Your Copy Of:



UNITED IN PRAYER by Karen Timbers. Published by the Women's Missionary Society (W.D.) for their 70th Anniversary. Available from the WMS Bookroom for $3.00 plus 50¢ postage. UNITED IN PRAYER is your personal guide to prayer for mission. This book raises up ten areas of mission concern. Each section is composed of an introductory comment, prayer focus suggestions, weekly exercises with scripture reading and questions to consider, space for personal reflection and suggestions for use in a group.

Dear friends,



Japan
October 2, 1984

Dear Friends:

The thoughts that crowd my mind about Japan and its people are grounded on the experience of only 4 short weeks. They are truly "first" impressions.

I will long be grateful for the warm welcome I received. My Japanese family already numbers many old and new friends.

I stayed initially with Dr. and Mrs. In Ha Lee in their Kawasaki home. They quickly made me feel that their home was like my own. Dr. Lee, (familiar to many Canadian Presbyterians) is the past moderator of the Korean Christian Church of Japan (KCCJ) and of the National Council of Churches of Japan (NCCJ). These are the 2 bodies to which I have been appointed in Japan. I was extremely fortunate then to be introduced to people in and aspects of the Protestant Church scene in Japan by one such as he.

Dr. Lee's Kawasaki congregation is a bustling, busy church. It *always* seems to be filled with energetic, noisy children! - positive signs for a vibrant and growing church. Dr. Lee is also principal of a nursery/day-care that operates in their church building 6 days a week.

I learned quickly that the nursery school has been a real force for reconciliation in the community. It is a place where the equal numbers of Korean and Japanese children can learn to live together free from discrimination. The staff and many volunteers are both Japanese and Korean. Through the mother's committee, many women have become actively involved in the work of the nursery, and some in the life of the Kawasaki congregation.

Being in Japan after an absence of 20 years has meant renewing a lot of old acquaintances. Many people who knew my family when my parents were missionaries to the KCCJ have gone out of their way to welcome me.

I am finding that Japanese society operates on a "fast-forward" speed. It seems that everyone is always rushing somewhere. This is especially evident on Tokyo's busy transit system. On the subways and trains, uniformed school children (complete with matching hats!) of 7 or 8, men (and some women) in business attire, and kimono clad middle-aged and elderly women waste no time. Such a breakneck speed must take a toll somewhere. I have learned that family life in Japan often suffers from the hectic pace of work and school. Many people who spend 2 hours or more in transit, 8 or 9 hours at work or study, simply don't have much psychic energy left to put into building caring family relationships.

Alcoholism and family violence are two of the effects of the stress of modern life.

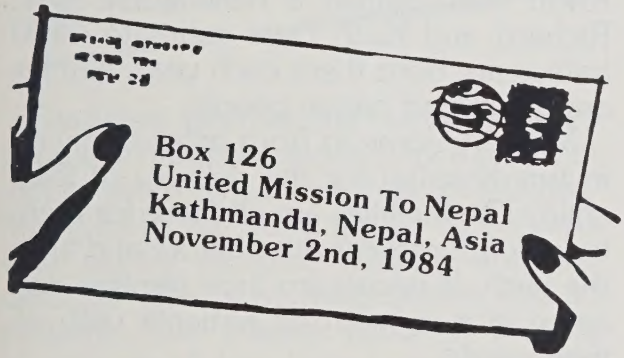
One last note about hectic Japanese lifestyles. I have been struck by the popularity of "Pachinko"- Pachinko is a game played on kind of a cross between pinball and slot machines. Often every block in a busy area will have a noisy, crowded Pachinko Parlour, bedecked with flashing lights and blaring out loud pop music. It seems that for many people "recreation" involves plugging into an activity that continues the frenetic pace of modern Japanese urban life.

On September 17th I attended the ninth hearing in the trial of Ron Fujiyoshi. He is an American missionary who has refused to be fingerprinted under Japan's Alien Registration Law. This law requires all foreign residents in Japan to be fingerprinted and to carry with them at all times an Alien Registration Certificate complete with fingerprint and photo. Though it applies to all foreigners, the law is aimed mainly at Korean residents of Japan. In practice it has been used to control the Korean minority. In effect, it institutionalizes the many-faceted discrimination encountered by Koreans in Japan.

The trial and the struggle continues, not only for Ron Fujiyoshi, but 30 others (3 American, 27 Korean residents) waging similar legal battles.

You are all often in my thoughts and prayers. God continues to richly bless me in all that I do.

Shalom,
Patti Talbot



Box 126
United Mission To Nepal
Kathmandu, Nepal, Asia
November 2nd, 1984

Greetings from Nepal. Last year just after writing my annual letter in early November, my darling Tara (German Spitz) died of diabetes. This left me very lonely for Christmas but, strangely enough, that very day that she died a letter came telling about a dog show in Delhi so I quickly entered my two Shih Tzu's and believe it or not my little female almost stole the show. Out of 130 dogs she came Best-In-Show, Best Toy dog, and best of breed. Both of them got a challenge certificate and the male got best of breed (opposite sex).

Christmas here was joyous but busy time spent with Christian friends. We took part in the Love feast at the local Nepali church.

In January we have a winter break at the University so it became possible for me to take a holiday about which I had dreamed for years. I flew from here to Australia via Bangkok and Singapore -visiting Sydney, Adelaide, Brisbane, "The Big Pineapple", Auckland, New Zealand; Rotorua, Wellington and Nelson.

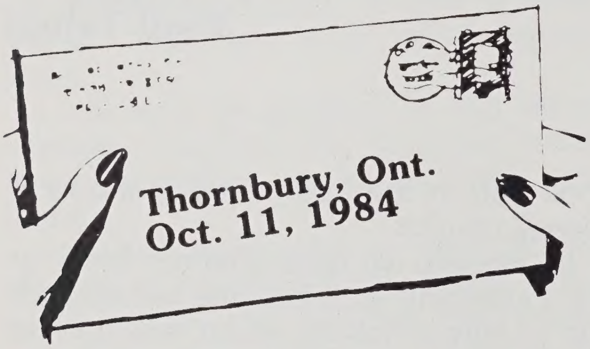
In the month of July my friend and I took a computer course which was offered here by the Apple Company. It will be a big help in my work to be able to make notes for my students and also to do personal letters.

Just after taking the computer course my study on Depo-Provera was completed. It was eighty-five pages and just at the end of my course I learned how to make graphs so some of them have appeared in the appendix. This study will appear in brief in the Institute of Medicine Journal. That is the purpose for which I wrote it and I am going to continue this study until I retire. I especially want to follow-up the children born to women who stopped taking the drug.

At the close of this year I am still busy and happy and enjoying my work. Have been teaching a variety of subjects again... For some months I taught Primary Health Care to the post basic public health degree students. During the whole year I taught Pharmacology to the first year basic students. Just now have finished teaching Professional Trends to a group of older nurses who are trying for admission to the post basic degree course. When the new post basic course starts in Child Health I will be teaching Psychology to them. At the present time three days of my week are taken up with supervising post basic nursing students. One of these students is working in the new Paten Hospital which was built more or less in place of the old Shanta Bhawan Hospital and three of the students are working in the Mental hospital. This is a new experience for me but in teaching we are always learning.

Plans are being made for my last furlough which will be mid-April to mid-June. Perhaps I shall see some of you then.

Mary Nichol



Douglas and I spent 3 weeks in Blanytre, Malawi with out daughter and son-in-law, Glenn and Linda Inglis in September. Linda works with the Chilomoni Social Group. I went with her to the first meeting after the summer break. These young people are so crippled by polio and there are so many crippled people on the streets. There are clinics for shots but they do not take seriously the fact they have to return for the booster. Some are anxious to make their living and the boy who will be getting the wheel chair (see Linda's letter) is making a great effort to learn to sew on the sewing machines with help from this group of women.

We also took a trip out to view the Malanji Maternity hospital C.C.A.P. a clinic for under 5-year-olds. Cynthia Knott from Belfast is head nurse. Drs. Richard and Kath Dyer estimate 4000 babies are born there each year. Nurses are all trained native people.

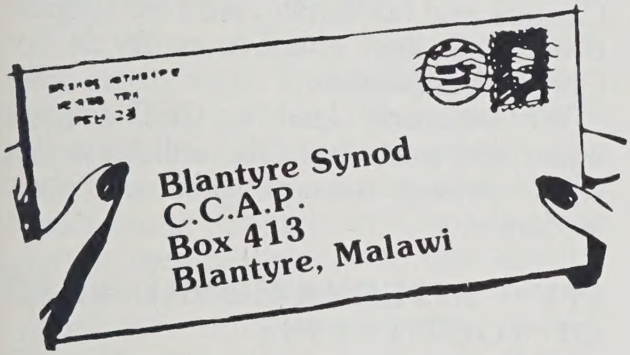
Mothers come in from miles and wait in this hospital for the delivery of their child. The facilities are all there for them to look after themselves before and after the birth. If necessary their families can come in and help the patients with all their needs.

Grace Hammond giving gift of money from Bruce Grey Presbyterial to Mrs. Mgowie.

There are so many babies. It was heartbreaking when we saw triplets born the morning we were there to a very young woman and there are already more children in the family than they can support.

However, we know God knows all about these things too and we must pray and keep faith in all good people as well as Him.

Sincerely,
Mrs. Grace Hammond



Blantyre Synod
C.C.A.P.
Box 413
Blantyre, Malawi

Statistics say that one out of every ten people is handicapped in Africa and that would seem to be true here in Malawi. Many limbs are still crippled by polio as well as by cerebral malaria and the dreadful effects of malnutrition due to poverty. The Malawi Council for the Handicapped does have some very good rehabilitation programs. The problem lies with the lack of money to help the numbers of handicapped people. Thus, they rely on financial aid from any source and volunteer programs.

The Ndirandi and Chilomoni Social Clubs for the Handicapped are two such groups. We are Malawian and ex-Patriot women who run programs for handicapped children and their mothers, and skill programs for young adults. The activities include basket-making, hand sewing, hand-machine sewing, macramé, knitting, tie-dye and weaving. The children's programs include various games and crafts that encourage necessary movement of stiff limbs - and of course, parties for various occasions which attract many other neighbourhood children!

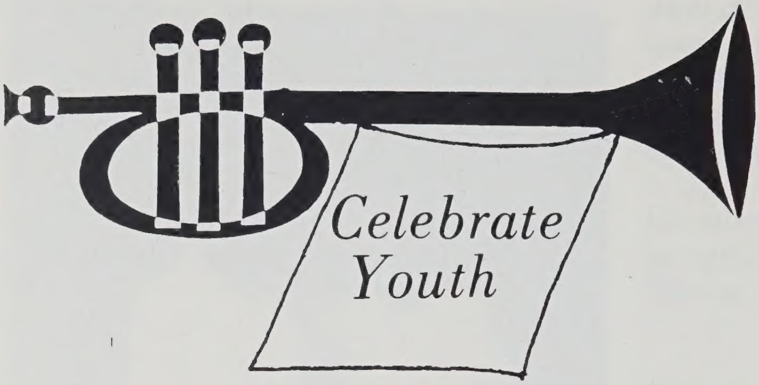
Cynthia Knott with one of native nurses.

When a physiotherapist suggests that an individual should have a wheel-chair we will raise funds to purchase one. Wheel-chairs are made locally. It is an afternoon of celebration when someone receives a wheel-chair. The other aim of our program is to teach people a skill that enables them to earn a living.

Life is a real struggle for handicapped people here. There is no money for adequate learning facilities. Parents with large families and very little income cannot help their handicapped child with school fees, wheel-chairs, special boots, etc. Many people have to turn to a life of begging which strips them of their dignity.

The donation being presented in the picture will buy a wheel-chair for one of the fellows in the Chilomoni group. Many thanks to the WMS of St. Paul's, Thornbury and to the people who attended the Bruce Grey Fall Rally for their offering which was sent to Malawi.

Linda Inglis.



LET ME INTRODUCE — JEAN DAY

The new Executive Secretary for the National CGIT Association is Jean Day - a native of the Toronto area who began her CGIT experience as a member of the group in Danforth United Church (now known as Eastminster United). I knew Jean (Tough) Day in those days and found her to be a person with a real concern for and interest in people.

After leaving CGIT and graduating from high school in Toronto, Jean studied nursing at the Toronto Western Hospital (R.N.) and later at McGill University and University of Toronto. She also studied at Covenant College (the Centre for Christian Studies) and is a Diaconal Minister of the United Church of Canada. This combination of skills, interests and training stood her in good stead when she served the United Church as a nurse in Hong Kong.

In later years Jean has been a volunteer serving her local church and working on Presbytery committees responsible for Christian Education. She has given leadership as a Christian Educator at many workshops for Church School teachers and mid-week group leaders while working as a Public Health nurse. Her husband, who is a minister of the United Church of Canada and her family, are very supportive of all Jean endeavours to do for Christian Education.

We welcome Jean to CGIT circles again and pray that God will bless her work among teenage girls and their leaders.

IYY - INTERNATIONAL YEAR OF YOUTH - 1985

We are beginning to gather and to hear of some exciting things that are happening in this year. Please send us information about your plans so that we can share ideas and celebrate together.

Some people question the value of these "special years". I, for one, feel that if they draw attention to one act of injustice which we can right or one thing for which we can be thankful they are worthwhile. If we can begin to involve these young people, who are part of the Church of Jesus Christ, (and many of them full members of the church), helping them to realize their potential and enable them to share in the mission of Christ's Church, our Church will be the richer for our efforts.

The theme for the year is "Participation, Development, Peace". It can be a challenge to young and old alike to discover what that can mean in and for the lives of all people.

Lois Powrie

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Each additional book -	$.10

ON WINGS OF FAITH *by Mary E. Whale. 62 pages. $5.00.*

"On Wings of Faith" is a small book, very easily read. It combines two sections: a story by Mary Whale, and items of information about many women who have been active in mission work for the Presbyterian Church in Canada. The story is very readable, and tells about a family with four children, facing the problems of our present-day world. Through their various Church groups, i.e. WMS, Explorers, Young People, and Youth Choir, they learn about those who have gone before them and the contributions they have made to our lives. They confront the issue of nuclear arms versus peace, and they also face problems of violence and racism in the local high school. The young folk in the story learn about Christian values—values held by those women who are cited in the other section of the book.

Though a separate theme, these items are placed on the same pages as the story, forming a kind of framework for it. It will be a nostalgic time for many in the WMS to read the names and accomplishments of so many women who are no doubt well known to them. We owe a debt of gratitude to the History Committee of 'Jubilation '84' for gathering this information and putting it in such readable form. It is inspiring to the rest of us. In the Foreword they acknowledge that their space was limited and that they were able to use only a small amount of the information which they received. Consequently, there are some gaps; possibly each person who reads this book will find someone missing that she feels should be there. Perhaps that situation might be remedied in a future publication. There is one drawback to the information...it shows signs of hasty proof-reading as some items are repeated. However, I can unhesitatingly recommend this book for all who are interested in the mission work of our Church and in the values we cherish in our daily lives.

Marian Johnston

JEREMIAH *by Frances Somers Armstrong. Printed in Canada by Friesen Printers. Price $9.95.*

Revelation could describe this book -revealing first anguish then love. It is a book of many trials, love and understanding. Frances Somers Armstrong tells her story as it happens, describing vividly her own and her husband's anger after a handicapped son was born to them. Jeremiah was born three months premature with cerebral palsy which left him susceptible to colds and other infections.

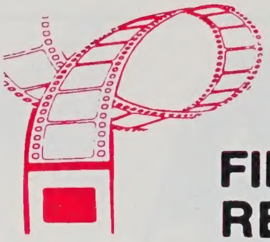
Interviews with some doctors were frustrating but one doctor and his lovely wife through their understanding, helped the Armstrongs understand. Gradually, life in their household became more bearable, allowing for the natural mother-son bonding that had been lacking in their relationship. As she says, "I began to see him not only as a very special child, but as one with very specific and special needs." "Most importantly I realized that despite his handicap Jeremiah was a child with all the emotional and physical requirements of any normal child."

This is a book for everyone. For those who have never had a handicapped child there will be a new understanding of both parents and child. For parents of handicapped children there is comfort and support in the knowledge that out of sorrow great joy can come. It is a book for teachers and all who care about others. I highly recommend it.

Eileen Ward

TESTIMONIES OF FAITH. Letters and poems from prison in Taiwan. *Selected, edited and translated with an introduction by Choan Seng Song. Studies from the WARC No. 5. 96 pages. Price $5.00.*

Dr. C. M. Kao, the General Secretary of the Presbyterian Church in Taiwan is probably the best known among the prisoners of conscience who were released from prison on parole in Taiwan on August 15th. This booklet helps to better understand the circumstances which motivated the arrest and the trial, as well as the Christian witness given by Dr. C. M. Kao and by his friends during the trial and later in prison. Besides the introduction by C. S. Song, the booklet includes writings of C. M. Kao, Lin Hung Hsuan, Hsu T'ien Hsien, Liu Fung Sung.



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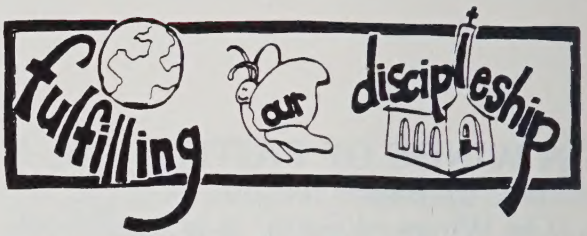

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To love is to approach each other centre to centre.

NEWS

SALVATION ARMY CELEBRATES IN LONDON, ENGLAND

LONDON (EPS) - The Salvation Army celebrated 100 years of its social service work with an anniversary service in the Anglican cathedral here, at which Archbishop of Canterbury Robert Runcie preached. Last century, when the Army proposed a service in the cathedral, the dean worried that the hobnailed boots of the Army's working class constituency would scratch the marble floors.

BAPTIST MAGAZINE GETS NEW EDITOR

Esther Barnes of Chatham, Ontario has been appointed to succeed Edith Allaby as editor of THE LINK AND VISITOR, publication of the Baptist Women's Missionary Society of Ontario and Quebec.

Esther is a graduate in English from the University of Toronto. Trained as a teacher, she has recently been teaching English as a second language to adult new Canadians.

Esther is married to the Rev. Graham Barnes, pastor of Chatham Baptist Church and vice-president of the Baptist Convention of Ontario and Quebec. While Graham studied theology in England, Esther worked as a Research Executive for the London office of Scottish Television. Before moving to Chatham, they lived and ministered in Bracebridge, Ontario.

After fourteen years as editor of THE LINK AND VISITOR, Edith Allaby retired at the end of 1984. The Baptist Women's Missionary Society of Ontario and Quebec paid tribute to her skills as editor and acknowledged with gratitude her contribution to the life of the Society. With a focus on Christian living and Baptist mission, Edith has produced a magazine which has kept Baptist women informed, inspired and challenged.

GUYANA CHURCH NEWSPAPER DEFENDED

GEORGETOWN (Guyana) (EPS) - The "committee in defence of the Catholic Standard" is calling for moral, prayer, and financial support for the newspaper in connection with four libel suits against it scheduled to be heard 10-11 December. Plaintiffs in the suits are members of the Guayanese government. According to the committee, since, with the exception of the Standard, "the press and the radio in Guyana are totally owned and controlled by the government", if the Standard were to close, "press freedom ... would effectively have been abolished in yet another country, and the Guyanese people left voiceless and without access to true information."

NESTLE BOYCOTT ENDED; OTHERS TO BE PRESSURED

GENEVA (EPS) - The International Nestle Boycott Committee said (4 October) that it had called off a seven-year consumer boycott of the food company's products. The boycott was suspended earlier this year. INBC said the company had made enough changes in the way it markets its breastmilk substitutes to warrant the decision, even though "major issues ... still require settlement" and Nestle "still has considerable room for improvement." Baby food action groups in Europe and North America have announced pressure campaigns to encourage other companies, including Milupa, American Home Products/Wyeth, Bristol-Myers/Mead Johnson, and Abbott/Ross to follow Nestle's lead. The boycott attracted church support in several countries.

WOMEN'S GROUPS AROUND THE WORLD

The following is reprinted from a special issue of the REFORMED PRESS SERVICE, July/August 1984 on the work of women's groups within the Member Churches of the World Alliance of Reformed Churches.

The purpose of this special issue is twofold: to help women's groups to share information with one another and thus be stimulated into renewing their ways and practices by the suggestions and examples offered by other groups; on the other hand to help the total church constituency to better realize how much work is accomplished by the women in the church.

KOREA: Presbyterian Women Organize Prayer Campaign for Peace

Along with women in many parts of the world, we feel that peace is one of our most urgent necessities. The whole world is in a crisis situation, particularly in relation to nuclear weapons. Korea is caught in the midst of the super powers, especially in the U.S. and U.S.S.R., so we feel a particular sense of danger. As mothers we are conscious of the need to protect life which is given us by God. We want to do all in our power for the realization of Shalom, peace, which is God's desire for his world. In the face of the danger in which we live, we cannot simply stand by and do nothing.

We remember how Esther saved her people, and we remember how the disciples awakened Jesus in the midst of the storm at sea and begged him to save them. We, too, have decided to put forth an effort in the cause of peace in the form of a prayer campaign.

The 1,050 churches in the Presbyterian Church in the Republic of Korea have each been allocated a day of the month on which the CWA members are commissioned to arrange for 24 hours of continuous prayer. Twenty-four women or groups of women will take turns of one hour each beginning with the regular Daybreak Prayer service one day until the same time the following day. A basin and towel will be at the door where each woman will wash her hands, symbolically cleansing her from sin, before going into the room for her hour of prayer. Each person is also asked to make an offering of one thousand won (over $1.00 U.S.) for the Women's 100th Anniversary Project of a "Peace Village" for Korean Atomic Bomb Victims. The Campaign began May 1, 1984, and is open-ended.

Subjects for prayer include repentance of the Korean Church; our own repentance as mothers; for our protection from nuclear war; for repentance of those who wield political, economic and military power over the weak; and for our divided country.

wms highlights

PRESBYTERIAL NEWS

Waterloo-Wellington

Waterloo-Wellington Presbyterial Fall Rally was held in St. Andrew's, Cambridge. Mrs. M. Greisbach, president, opened with prayer. Dr. Wayne Smith welcomed everyone and gave a short history of the church. Mrs. V. Richardson spoke on behalf of Synodical and Mrs. E. Stewart for the Ladies Auxiliary.

Mrs. M. Ridsdale conducted devotions on Psalm 46:10 "Be still and know that I am God".

Music was provided by a double trio from St. Andrew's. Miss Lois Powrie, National Secretary for Children and Teenage Work, was guest speaker and showed slides of her trip to the far East. Dr. Smith closed with the benediction.

Stratford

The 100th anniversary of the Stratford Presbyterial was celebrated in St. Andrew's Church, Stratford on October 9, 1984. Over 200 women attended the memorable occasion representing 36 WMS groups.

The basement of the church was the setting for historical displays prepared by the first ten WMS groups which was formed in the Presbyterial. There was also a Glad Tidings display and one for the history book compiled by Mrs. Wm. Bell and Mrs. Norman Coulthard.

After greetings from the President, Mrs. Stewart Peebles, devotions on the theme "Jesus Christ, Light of the World" were presented by Exeter WMS. Following this, a Listowel group, in full costume, presented a humorous and interesting skit portraying one of the first WMS meetings. A beautiful solo was sung by Anne Gilchrist.

Mrs. Coulthard introduced the guest speaker, Mrs. K. Rayner, President of Hamilton-London Synodical. Mrs. Rayner gave an interesting presentation about the difficulties faced by members of the first WMS groups. An interesting part of the evening was a tribute to Mrs. Daniel Gordon, founder of Harrington WMS and organizer of many local groups. A chapter from her son, Ralph Connor's book "A Woman from Glengarry" was read in which he told of the trials of early pioneer life which his mother endured.

An impressive candlelighting service took place and the Rev. Linda Brown presided over a communion service.

Niagara

President, Mrs. Ellen Bailey, Welland, warmly welcomed the 70 members and guests attending the Fall meeting of Niagara Presbyterial held in St. Giles Church, St. Catharines. The meeting commenced with a delicious pot luck supper.

One of the highlights was the presence of a nine-member local Korean choir. Pastor Kwon gave a short address, interpreted by Mr. Ben Chung, then the women (dressed in their beautiful Korean dresses) sang familiar hymns in Korean and English.

Mrs. Ann Kerr reported on her impressions of "Jubilation '84". Mrs. Helen McLeish showed some slides taken at the same conference. The devotional period was conducted by Mrs. Iris Houtby and Mrs. Teresa Bucht, of West St. Andrew's Church, St. Catharines. The meeting closed with information on the Mission Studies for 1984-85.

East Toronto

The women of East Toronto Presbyterial gathered at Evangel Hall, the Presbyterian inner-city mission in Toronto on October 29th, for its Fall Rally. Esther Powell, President, welcomed the women and then held a brief business meeting.

The worship service was led by two women from Willowdale Church. Mrs. Edna Reside read the scripture and gave the meditation. She emphasized the servant-hood of our Saviour and Lord and that as his followers, we should daily grow to be more like him. The prayer for the missions of our church and the missionaries, the work at Evangel Hall and its workers, was led by Mrs. Jean Wilson.

Mrs. Dorothy Ruddell of Thornhill Church introduced Mr. Hart, the Director of Evangel Hall who gave those present an insight into the work among the poor and forgotten people of our city. The staff of Evangel Hall is intimately aware of the needs of their people and they need our prayers and financial support to carry on the work.

The Presbyterial, in a token of support and commitment, donated the evening's offering to Evangel Hall.

LOCAL NEWS

White Rock, B.C.

A very happy, spirit-filled mission evening under the theme, "We are labourers together with God", was held at St. John's Church, White Rock, on November 4, with the Korean choir and soloists from Vancouver as main guests. The Explorer group and Youth group took the reading, singing, prayer and dialogue areas of the programme which was sponsored by the WMS group as their Fall Thank-offering. The congregation and friends met with the Koreans over tea and refreshments at the close of the meeting.

Rockwood, Ontario

A Thankoffering Service was held for the 85th birthday of the Rockwood WMS on October 21, 1984 in Rockwood Church.

Special instrumental music by members from the band of Rockwood Centennial School was directed by Miss H. Banks, and solos were by Barb Bonner.

An Honourary Life Membership Certificate and pin were presented to Elva Pearen by the Rev. Carrie Doehring, and Enid Sim. Mrs. John Griesbach, President of Waterloo-Wellington Presbyterial and Mrs. Helen Sinclair, a past-president, expressed greetings.

The Rev. Doehring, as guest speaker, using the Martha and Mary story as her text, told of the need for the Martha-work done by W.A. of the church and the Mary-work, when at each regular meeting of WMS, there is time given to prayer, song and scripture reading, free-will offering, caring for others, and living according to God's word.

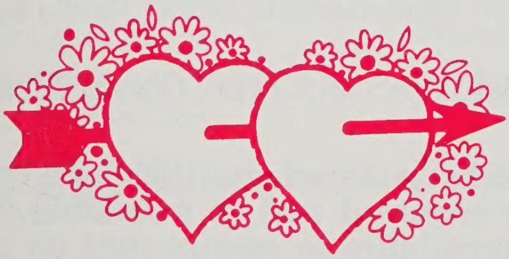
Copies of a brief History of the WMS work were given out. The Twilight Auxiliary of the church served a delicious luncheon. The W.A. had souvenir spoons on hand to commemorate this 85th Anniversary.

Prescott, Ontario

A happy occasion for the Eliza Dowsley Auxiliary was the celebration of their 100th Anniversary. The Eliza Dowsley Auxiliary is the oldest in the Brockville Presbyterial. Among the well-wishers from near and far were several Past-Presidents, Life Members, former ministers and their wives.

Mrs. Joan Sampson, Synodical president, brought greetings. Guest speaker at the evening service was Mrs. Eileen Parish who encouraged everyone in the Anniversary Theme "Forward in our Heritage".

Following the service a time of fellowship and reminiscing was enjoyed in the Kirk Hall. A lovely anniversary cake was cut by the President, Mrs. Newton Reid and Life Member Mrs. Marian Errett.



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PRESIDENTS and TREASURERS IMPORTANT!

Information you need to know in order to issue Tax Receipts.

Any group issuing receipts for income tax purposes must register with Revenue Canada Taxation and receive from that office a registration number. This registration must be renewed each year *within three months of the end of the fiscal year of the group.*

The procedure for registering is as follows:

Initial Registration (for new groups)
Complete form T2050 (white) and file with Revenue Canada Taxation.

Renewal of Registration (for groups who have a registration number)
Complete the following two forms and *file both* with Revenue Canada Taxation.

Public Information Return T3010 (blue)
Annual Information Return T2052 (yellow)

These forms normally will be sent to you by Revenue Canada annually. If you do not receive them or if you require further information contact:

Revenue Canada, Registration Division
Charitable and Non-Profit Organizations Section
400 Cumberland Street
Ottawa, Ontario
K1A 0X5

WARNING

(1) Givings must have been received during the calendar year for Tax Receipts of that year or you will have difficulty with the Tax Inspectors. For example, givings received in 1984 only will be eligible for 1984 Tax Receipts.
(2) If a group fails to renew its registration it will lose the registration number and be required to register over again using the form T2050.
(3) If a group changes its name (i.e. W.M.S. Afternoon Auxiliary changes to W.M.S. Evening Auxiliary) it will be required to relinquish its registration number and apply as a new group using form T2050. Think carefully before taking such a step.

SUCH INCIDENTS CAN CAUSE DELAY AS WELL AS MUCH INCONVENIENCE AND FRUSTRATION.

Although these forms are forwarded to all registered charities as a convenience in reminding that returns are required and in providing the necessary forms, it is the charity's responsibility to ensure that its annual filing requirements are met, without demand or notice therefor.

You Said It!

Nearly three hundred groups responded to the Aim and Purpose Study Sessions.

Interesting comments and ideas for mission education were included and they are too good not to be shared.

From Rocky Mountain House:

"Our general consensus was that, whether we stay the same or change, we *must* work at renewing personal commitment and at putting more mission education before the eyes of our congregation at large."

> Do people weigh you down?
> Don't carry them on your shoulders.
> Take them into your heart.
>
> Dom Helder Camara

In Remembrance

Miss Margaret Chalmers
St. Andrew's, Barrie, Ont.

Mrs. Christina C. McQueen McKnight
First, Edmonton, Alta.

Mrs. Ida McKinlay
St. James, Forest, Ont.

Mrs. Lena Stowe
Knox, Goderich, Ont.

Mrs. Ruby McKenzie
Knox, Leamington, Ont.

Mrs. J. (Della) Reddick
Mrs. W. (Evelyn) MacKinnon
Knox, Morrisburg, Ont.

*Mother of Barbara Woodruff
Adult Programme Secretary

Mrs. Nellie Miller
Nashville, Ont.

Mrs. Elsie Smith
Erskine, Ottawa, Ont.

Mrs. Sadie Bradley
First, Pembroke, Ont.

Mrs. Florence E. Woodruff*
Peterborough, Ont.

Mrs. Elizabeth Scott
Calvin-Goforth, Saskatoon, Sask.

Mrs. A. E. Peterman
West St. Andrew's
St. Catharines, Ont.

Miss Pearl McIntyre
Knox, Teeswater, Ont.

Mrs. Florence Oster
Glenview, Toronto, Ont.

Mrs. Kay Pattinson
St. Andrew's, Toronto, Ont.

Mrs. E. (Annie Mae) Campbell
Osgoode, Vernon, Ont.

Mrs. Grace House
Mrs. Willmae Cope
Mrs. Mae Moore
Mrs. Nellie Town
Knox, Woodstock, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

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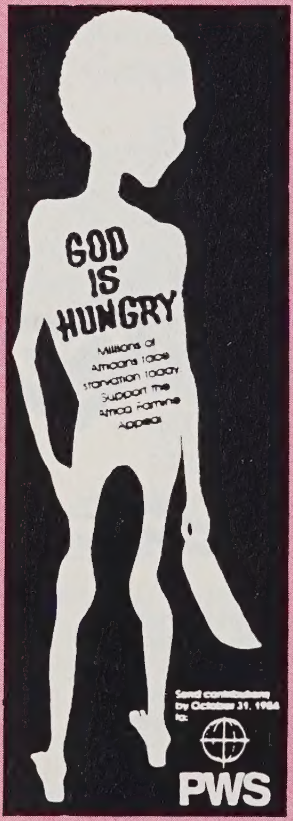
To: The Editor, Glad Tidings
From: Jean Davidson, Presbyterian World Service & Development
Re: AFRICA FAMINE APPEAL


GOD IS HUNGRY
Millions of Africans face starvation today. Support the Africa Famine Appeal
Send contributions by October 31, 1984 to:
PWS

- The African famine situation has evoked an unprecedented outpouring of concern and eagerness to respond to the efforts to relieve the tremendous suffering of this crisis.
- The Presbyterian World Service and Development Committee is grateful for the response to date - not just money, but offers of material goods, of expertise, of love.
- Many congregations and individuals have undertaken special projects to raise money and to raise awareness - The Presbyterian Church in Glencoe, Ontario, had a turkey supper to raise money; the youth group at Knox, Cambridge (Galt), Ontario, had a rock-a-thon. Tom Rodger and Glenn Cooper, Presbyterian ministers in Sarnia, Ontario, were guests on a local open-line radio show, and in little more than an hour raised over $17,000. The Sunday School children in Gravenhurst are not exchanging gifts this year; they are giving the money to the Africa Famine Appeal.
- To date $173,845 (Dec. 27/84) has been received by Presbyterian World Service and Development. Every penny received is forwarded to the relief effort; administrative costs are borne by our existing operating budget.
- P.W.S. channels funds via the World Council of Churches' Emergencies Desk to church agencies undertaking relief efforts in famine-stricken areas.
- P.W.S. continues to emphasize that the famine problem is not confined to Ethiopia, but exists in 26 other African countries. P.W.S. is responding to the immediate and long-term needs of these countries as well.
- While emergency aid is necessary at present, the real goal is to continue to support and expand development programmes which will have lasting benefits in improving living conditions - projects to increase food production, improve water supplies, nourish and rejuvenate soil, reclaim desert areas. This is an ongoing and long-term effort, requiring our continuing commitments.
- Two updates have been sent to ministers; others will be sent from time-to-time in ministers' monthly mailings. These are available in bulk for distribution to congregations for groups.

MARCH 1985

GLAD TIDINGS

Volume 61 No. 3 **GLAD TIDINGS** March 1985

FEATURES

Deepening Our Encounter with God Through Prayer 5
by Flora Wuellner
Gift of Hospitality 9
by Helen Tetley
ANNOUNCING MISSION STUDY 1985 - 86 12
Pornography: Sickness in Society 13
Women's Groups Around the World 14
Peace Quotes 15
Easter Worship Service 16
by Margaret Boyd
Staff Changes 30
In Remembrance of Me-a poem 32
by Shirley L. Porter

REGULARS

Editorial 3
Dear Friends 18
Celebrate Youth 22
Books 23
Films/Resources 24
In the World - BWM News 25
News 26
You Said It 27
Highlights 28
In Remembrance 31

Forgiveness: A Timely Meditation
3

Prayer: Encountering God
5

Worship: Joy at Eastertide!
16

CREDITS

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Written in Love

. . . forgive them; for they know not what they do.
Luke 23:34 RSV

As Easter approaches, I contemplate a figure on a cross asking forgiveness for those who put him there. And I ponder who this man is and what forgiveness means.

This man Jesus is the Son of God and he gave his life for our sins — the ultimate act of forgiveness.

I have difficulty understanding that kind of forgiveness, being relatively untouched by violence and crime in my little world. Yet, I understand something of human frailty. We are, none of us, perfect. To be able to forgive someone else is to first of all acknowledge sin in ourselves.

This man Jesus loved everyone knowing that all have sinned and come short of the glory of God.

To forgive another is to not only understand their humanity but to *allow* them their human-ness. Put yourself in the shoes of the person who wronged you today. Perhaps they were ill, depressed, discouraged. Perhaps, in haste and carelessness, they didn't even notice what they did or said.

This man Jesus came, not to judge the world, but to free it from sin through forgiveness.

To forgive is not simply to excuse each other's weaknesses and mistakes. God knows, we can always find excuses for our behaviour. "To be Christian means to forgive the inexcusable, because God has forgiven the inexcusable in you." (C.S. Lewis, *Fern-seed and Elephants*)

This man Jesus forgave his murderers and promised the criminal beside him that they would meet that day in Paradise.

I used to laugh and say I could forgive but never forget, thinking that to forgive was the greater virtue. By not forgetting, by carrying around the baggage of childhood hurts, past slights, I am not forgiving.

This man Jesus said if we do not forgive others what they do to us then God will not forgive us.

Forgiving is an on-going essential in our faith journey. It is difficult enough to forgive a large injury. But what of the provocations we face daily in living and working with other persons? We have a thoughtless co-worker, a self-centered child, a nagging relative. How can we keep on forgiving?

This man Jesus said there is no limit to how often we must forgive, even seventy times seven.

To forgive and forget, we must be able to accept the other person's apology and restore our relationship with that person without looking back. That is not to say it will not hurt us. To forgive is to give yourself for the other in spite of hurt and sin.

This man Jesus paid the price of forgiveness with his life on a cross.

We must sometimes even take the first step in restoring broken relationships like the father of the prodigal son who started down the road before he was even sure the approaching figure was his son. We must reach out like the mother who seeing the shattered glass goes in search of the repentant child, wipes the tears away and cradles it in her arms.

This man Jesus calls us to come to him in all our brokenness, with all our burdens and in spite of our sin.

Forgiveness is the key that unlocks the door to love. The more forgiveness there is, the more love flourishes. God doesn't ask us to excuse or condone the behaviour of others, he asks us to *love the person*. We are asked not only to forgive what is worst in other people but to continually seek out what is best in them.

This man Jesus gave us a new commandment, that we love each other as we ourselves are loved. By this all people will know we are his disciples.

This Easter I approach the Cross with confidence knowing that though I am sinful, as I raise my head Jesus the Christ will look down into my eyes with forgiving love and I will hear again his words, "Your sins are forgiven."

This man Jesus, truly he is the Son of God.

June

A prayer thought:

The desire truly to live begins when we desire to pray. Prayer in that sense is a difficult step to take. People today are secularized and they run away from prayer because they are afraid to look into their inner lives, which are very often fragmented and disintegrated. Prayer restores the human spirit to a state of fellowship and love. It makes an individual into a person. Someone praying, with face turned to God, is like a sunflower turned to the sun, the source of their life and identity. That is why the love of monks and nuns for God, is expressed first by praying and grows out of their praying. Their love for the world is expressed first by their praying for the world.

— Mother Euphrasia (Romanian Orthodox) at the 6th Assembly of the World Council of Churches.

Deepening Our Encounter with God Through Prayer

by Flora Wuellner

"Lord, teach us to pray. . ." (Luke 11:1). This longing of the first disciples is expressed again in our personal lives and in our lives as church members. We see many signs of the deep and widespread resurgence of interest in prayer and spiritual formation.

How can we most fully and holistically pray? How do we learn to respond in depth to that limitless love that enfolds us? How do we best release our deepest hurts, needs, longings to that infinite tenderness? How do we learn to hear and understand what the surrounding mystery is saying? How do we let our lives be transformed by that Spirit of holiness and wholeness?

Some of us, perhaps, have set aside that longing because we are not the "mystical type." Others of us have tried out various methods of prayer and meditation, and have found that we get distracted or that they "go dead on us". Some of us feel we lack discipline, or do not have the time or the nature for long, prayerful meditations. Some are concerned that they are not "worthy" of a more vital prayer life. Still others worry that perhaps it is "selfish" to seek a deeper relationship with God in a world so torn with war, hunger, injustice.

Called into Relationship

But God calls us into ever deepening relationship. Without it, our personal lives, our lives of service, our Christian groups, our churches become dry, exhausting, unhealed and perhaps even manipulative of others!

In the twenty-first chapter of the Gospel of John, we read how the risen Christ cooked and served a breakfast on the lake shore to his tired, hungry disciples *before* he challenged them to go out to feed hungry "sheep" of the world. Thus God calls the disciples of all generations to be fed, healed, nurtured through deep encounter with the reality of God's love.

In my early years as pastor of a small church in Chicago, my personal prayer life quickly vanished. In my daily, heavy responsibilities, I thought of prayer as one more task along with too many other tasks. Within a few months I began to see a real connection between my neglected personal relationship with God and my mounting fatigue, clouding faith and lessening perceptive relationships with others. I realized there was little spiritual vitality remaining. Humbly, I asked God to begin again with me!

New Testament Meanings

In the months and years that followed, this prayer was answered — sometimes in poignant ways, sometimes in surprising ways, sometimes in funny ways. Slowly (I am a slow learner), I began to learn some of the New Testament implications about prayer and our encounter with that God who no longer calls us servants, but calls us friends (John 15:15).

First, I learned that prayer is a *response* to God who has forever loved us. Prayer is not initiated, generated or maintained by our own will power. Rather, it is an action of response to God who has already acted and spoken within our deepest beings.

There is an old saying that "the baby smiles because it is smiled upon." Likewise, we are told, "We love, because he first loved us" (1 John 4:19). So, indeed, we can say that we speak to God because God first spoke to us.

Second, I learned that prayer is a *relationship*, not a *discipline*. What a release it was to realize this! When we seek a deeper prayer life, we are not entering into some sort of spiritual gymnasium in which we must "work out" for so many minutes per day to build up spiritual muscle! Rather, prayer is more to be compared to entering a dance with the one who loves us most or entering a profound conversational sharing with our best friend or entering the embrace of the one who is dearest to us.

As with any vital relationship, there will arise a dependable rhythm of communication and response, but this grows with naturalness and spontaneity, arising from the uniqueness of the relationship. And the methodology of response changes and evolves as the relationship grows and deepens through the years.

Many people have been discouraged in their praying because they think they must pray each day at the same time, in the same place and for the same length of time. Do we relate in this rigid way in our best human relationships? Should we relate in a rigid way, then, to our supreme and ultimate Friend?

Third, I began to learn that prayer is a *relationship of honesty*. We are called to encounter God exactly as we are and as we feel! Many people think that God can only be approached through the liturgical steps of adoration, confession, petition, intercession and thanksgiving before they express to God what is really on their minds. What if we felt we had to go through all these steps before we "leveled" with our spouse or best friend? Our conversations would rapidly dry up! In any healthy human relationship, we begin directly with what is actually in our minds and hearts. We try, before the day is over, to communicate on other levels as well, but we don't feel that every encounter must go through certain preliminary degrees.

Neither do we have to approach God with "stained-glass attitudes" nor appropriate words and positive feelings. The Bible (especially the Psalms) is full of "inappropriate" feelings expressed to God! We may be ashamed that we often feel angry, frightened, bored, vengeful, unloving, but the psalmist knew that these feelings are part of the human condition and no news to God. Our willingness to express our actual state of mind within the context of God's omniscient tenderness is one of the definite signs of spiritual growing.

Fourth, I see prayer as a *transforming relationship.* One wise person once said to me, "God indeed meets us where we are, but does not leave us there!" Prayer is not just shared thoughts and feelings, it is a receiving and releasing of transforming, healing power. This radiant, healing energy is meant to be experienced on all the levels of body, mind and spirit. It is meant to enfold, to heal our emotions, our personality blocks, our inner hurts and wounds, our hurting memories — both remembered and forgotten — and our relationships.

And even beyond this, the praying person is not only receiving the mighty current of God's transforming love for her/himself, but is also becoming a channel of this transforming love to all humanity. The world changes when we pray just as dough is changed when the yeast, of which Jesus spoke, is kneaded into it! Therefore, prayer is not just an inspiration to action, a means to action — prayer *is* action!

Finally, I have begun to learn that the *relationship we call prayer is reciprocal.* God speaks back. God guides. God reveals. God responds. God praises. Though it is true (as I said in my first point) that all our prayer is response to God's eternal word to us, still our response to that first word brings us into a cycle, a dance of delight, a true dialogue of love. We share God's grief, God's laughter, God's unceasing work of healing and reconciliation in this world. Slowly we learn God's signals of guidance and the symbols of God's active presence.

Ways of Praying

There are many ways by which we can more fully and wholly enter into the relationship of prayer.

Some people like to choose a time in the day (not always necessarily at the same time) when they can be alone and can relax the body. It is helpful to visualize a warm light surrounding and enveloping the whole body, flowing through the tense muscles. With every gentle breath, we can ask God's healing light to flow through us more deeply, filling each physical cell.

Some at this point repeat a Bible verse silently or visualize a biblical symbol, such as God's hands, God's loving heart, the river of life, the wind of the Spirit, the green pasture, the good shepherd, etc. Any verse, word or inner picture that helps us focus on God's embracing love will reach our need.

We need not strain for special feelings but just rest quietly in that presence. Sometimes this form of deeply nurturing, energizing, healing prayer is called "soaking prayer." A good name for it!

Other people, equally close to God,

may get restless during long periods of quiet sitting. These may prefer, and feel more natural with, an ongoing dialogue with God during the day. As they walk through the day with their closest Friend, they find themselves expressing spontaneous love, praise, need, petition, intercession, as they encounter difficulty, challenge, perplexity, the pain of others, the gift of others, the beauty and mystery of nature.

Still others are helped by visualizing the risen Christ moving ahead of them through the day, bringing his healing light and love into the encounters, the experiences, the relationships, the places that lie ahead. Or they may visualize the Christ moving into the painful experiences of the past, touching and healing the child they once were, in that beautiful new frontier of prayer known as the "healing of memories." Perhaps they find their best way of praying for others is also to visualize the risen Christ close to the other person, laying on healing hands, bringing the transforming comfort.

Many people combine these and other ways of responding daily to God's love. It is important to be led by what seems natural and releasing to us.

Whichever way seems deepest and best for us, there are two important things to remember:

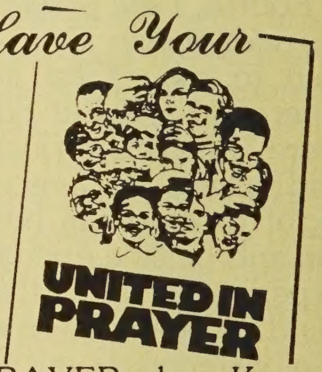
Theologically, it is essential to understand that with these methods, words, symbols, visualizations, we are not creating God's love, healing and presence. These are always with us, surrounding us, whether we choose to respond to them or not. But by these methods of response, we are claiming the forever offered love, internalizing it.

Also, it is vitally important to realize that we will not always feel the closeness of God's love. When we do not feel the presence, it does not mean that God has gone away or that we have fallen from God. Quite often it means that God's Spirit is at work on some deep level of our hidden pain or our hidden gift, and the surface, conscious awareness is gently being made quiescent. Our awareness will surface when we are ready for it. But in the meantime, the everlasting love enfolds us whether we feel it or not. The healing hand holds us forever. ■

The Reverend Ms. Wuellner, United Church of Christ, is the author of five books, the most current being Prayer, Stress and Our Inner Wounds (to be published in the fall by The Upper Room). She is a member of the adjunct faculty, Pacific School of Religion, Berkeley, California.

From *Concern* July 1984. Used with permission.

Do You Have Your Copy Of:



UNITED IN PRAYER by Karen Timbers. Published by the Women's Missionary Society (W.D.) for their 70th Anniversary. Available from the WMS Bookroom for $3.00 plus 50¢ postage. UNITED IN PRAYER is your personal guide to prayer for mission. This book raises up ten areas of mission concern. Each section is composed of an introductory comment, prayer focus suggestions, weekly exercises with scripture reading and questions to consider, space for personal reflection and suggestions for use in a group.

Gift of Hospitality

by Helen Tetley

Korea will always be people to me because I met so many who shared their lives with me and taught me so much. How did I happen to be in Korea? The Presbyterian Church in Korea invited the Presbyterian Church in Canada to send a church educationalist to the Centennial Conference on Christian Education held in Seoul in August 1984. I was chosen to be that respresentative. For ten days prior to the conference I visited five different cities in South Korea and in each place Christian people expressed in a spectacular way their gift of hospitality.

In Seoul I stayed in the home of my friend Mrs. Kim, Hae-Won, (see *Glad Tidings*, November 1984, page 3) where her two youngest children, both teenagers, entertained me one Sunday afternoon. We watched the Olympics on T.V., discussed school life and the pros and cons of rock stars — all in English. It was summer holidays but Chee-Sook (daughter) and Chee-Yong (son), both good students, were going to summer school in order to improve their marks so that they could gain entrance to a higher educational level. There is very little time for sports in schools in Korea because of the pressure to succeed scholastically, so my two friends envied Canadian teens who have so much time for track, swimming and sports.

Besides Mrs. Kim, Hae-Won, there were her three friends, also named Mrs. Kim, who entertained me at a pot luck supper — what a banquet. All of these women belonged to the "Four Seasons" group, women who minister to people in prison. Kim by the way is one of the five or six major names in Korea.

Mr. Chey, Young-Nae, Principal of the Moon Wha Academy (Junior and Senior High School), and his wife were my host and hostess in the ancient city of Kyung-ju. Besides visiting the ruins of

Helen Tetley (centre) with Principal Chey and Mrs. Byum.

palaces, temples and tombs, I went to see the school. In Mr. Chey's office was a big boardroom table. In front of each place was a Bible. Each school morning Mr. Chey meets for 30 minutes with the department heads for Bible study and prayer. Then the department heads meet with all their teachers and repeat the process. The teachers meet with their students and again the Word is shared and the school day begins with prayer.

As I looked at the classrooms I realized that each class has room for 60 - 70 pupils. This is the usual pattern for Korean schools. Education is compulsory up to age 18 but the places in colleges and universities must be won through high marks in examinations.

In the city of Kwangju, Professor Lim, Young-Geum, who teaches Christian Education and World Religions at the Honam Seminary was my host. I had asked Mrs. Lim if she would take me to a Buddhist temple and explain the Buddhist religion while we were there. I expected to go to a local temple but Mrs. Lim arranged for us to drive up into the mountains to visit a Buddhist Monastery. At the monastery I discovered a number of blue-eyed Caucasians. These were North American young men who had entered the monastery hoping to find eternal peace.

Chee-Yong and Chee-Sook Park

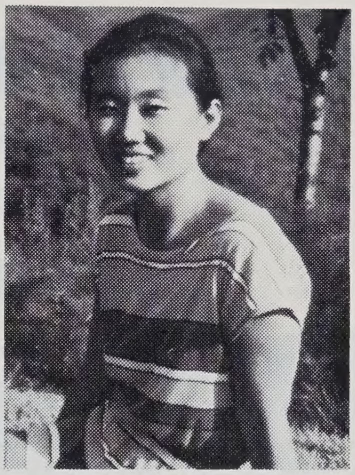
My hostess in the bustling seaport of Pusan was Professor Lee, Sung-Hee. In her late 20's, Sung Hee, who has a doctorate from Goethe Institute in Germany, was then teaching at the seminary in Pusan. Now she is professor of Systematic Theology at Kye University in Taegu.

Sung-Hee struggles to live between two worlds — the western world as experienced in Germany and the oriental world of Korea. She met me at the Pusan bus terminal in Bermuda shorts with her hair in a stylish chignon — that was the west. We went to a movie together in which the heroine broke some socially accepted standards but in true Hollywood style at the end was accepted back by her husband. Sung-Hee was disgusted with the husband for taking her back — "the wife had disgraced herself — she should stay in disgrace" — that was Korean.

Sung-Hee is frustrated by the lack of respect she receives from the male professors and other leaders in the church because she is an unmarried woman —that frustration is western influence. Yet she sought her parents' approval for a move from teaching at the seminary to teach at the Department of Religion at the University — that's Korean. Sung-Hee and I spent most of the two days together talking about the church, about our role in the church as lay women and professionals. Some of our discussions took place at the beach.

Jang, Shin-Geun, a young university student was asked to guide me through the Sunday church activities at the Jae Il Presbyterian church in Taegu. This

Youth group, Taegu



Sung-Hee - Western style!

included two of the three morning worship services and a visit to the young people's group. This was the liveliest group I've been in for years. Approximately sixty young people gathered for singing, sharing of God's work with them during the past week, prayer and then Bible study. A warm welcome was given me as several of the young people came to me during the singing, smiled, shook hands and then partnered with me in some of the action songs. For Bible study there were three groups, advanced, beginners and inquirers. The young people did not hesitate to invite their non-Christian friends to attend the group and to enter the inquirers' class.

Dr. Timothy Lee was the translator at the CE Conference for the eight foreigners from India, Taiwan, Japan, Switzerland, USA and Canada. We were all wired up with ear phones to central translating equipment. Noticing Bishop Victor Premasager of India about to fall asleep during one of the long and involved speeches, Dr. Lee introduced into the speech, "We will now ask Bishop Premasager to lead us in prayer for this complicated situation." The Bishop jumped and looked about in a panic only to see Dr. Lee chuckling away to himself.

Dr. Lee not only translated for us but he also put in his own comments such as "the man's right" or "that's only true in certain cases" or in one case "I don't know what they are talking about and I am sure they don't either".

Dr. Lee spent a lot of time helping us foreigners to understand some of the problems being discussed at the Conference. He was asked to translate for the first day but he stayed for the whole conference.

Finally there was the nameless young woman in Seoul, who seeing me hurry up the street to the hotel in the rain, took my arm and pulled me under her umbrella. We walked the four blocks together. On reaching the hotel she bowed and hurried back the way we had come. She wasn't even coming my way!

Korea was also the beautiful scenery from the bus and train windows, fascinating markets, enthusiastic youth choirs, an opportunity to meet church educationalists from around the world but above all it was ordinary people who went out of their way to demonstrate the Christian gift of hospitality.

Helen Tetley is Associate Secretary, Board of Congregational Life.

Announcing...

MISSION STUDY 1985-86

Native Peoples of North America

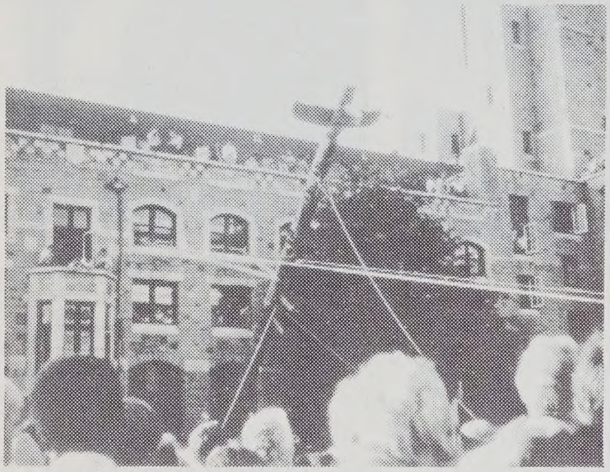


Photo: Barbara Woodruff

World Council of Churches Receives Gift Totem Pole

Far from the Pacific Northwest coast of Canada where it was carved, a 15-metre totem pole now stands on the grounds of the World Council of Churches' Ecumenical Institute at Bossey, near Geneva, Switzerland.

At a colourful ceremony during the 1983 WCC assembly in Vancouver, the pole was raised on the campus of the University of British Columbia. On September 26, 1984 the pole was permanently installed at the WCC before about 250 onlookers. The Native peoples were represented in Switzerland by three of their number who performed traditional dances during the two stages of the raising of the pole.

The pole is described as a symbol of Native Peoples' "participation in the Assembly and an expression of their heritage and spirituality".

One of the most common misconceptions about totem poles is to consider them as objects of worship and the figures carved on them as representations of gods or demons. In fact, totem poles were never worshipped. The figures on them inspired veneration, rather than religious devotion.

The carvers of the totem pole - prison inmates from several tribes - named it the "Israel Pole" . . . representing "humanity's spiritual search through the ages, . . . the story of the people who follow the spirit of God".

Adapted from EPS

Questions to Think About

- What are some of the Native religious traditions and what do you understand these to mean?
- What educational concerns do Native people have?
- Why is land important to the Native peoples?
- What relationships to Native people does your community have?
- How do you think Native people view non-Native people?

Things to do

- Gather resources - articles, pictures, maps, newspaper clippings, artifacts.
- Listen to "Our Native Land" radio program Saturdays at 6:30 p.m.

Eastern Division, Woman's Missionary Society, Takes Action at 108th Annual Meeting Following this Address by Pearl MacIsaac, Catholic Women's League, Pictou, Nova Scotia.

PORNOGRAPHY: SICKNESS IN SOCIETY

What is pornography? Law says: "books, printed papers, drawings, paintings, photographs or representatives of any kind of an immoral or indecent character". Pornography is an affront to decency; it coarsens society.

Pornography damages the moral fibre of society, but use words like "moral fibre" and people think of the socially religious. Use words like "civil rights" and they think of Thomas Jefferson or Martin Luther King Jr.

Individual freedom of choice - this is the argument against censorship of pornography. It involves the clash of two important values, public morality vs. individual liberty. One side is prepared to admit that his restrictions do curtail liberty, but a liberty he does not think is particularly worth having. The other side admits that the price of liberty is that it stands to be misused and that pornography is one of those misuses. Public morality must suffer, but freedom is more precious!

People have become acutely aware that there is a worm in the apple of sexual liberation; that a community with a reputation for liberalism should decide that things have gone too far is not really new. The call for a pause in the frantic assault on the limits of decency is the quite natural expression of a profound disappointment with the reality, as opposed to the promise of unrestricted freedom. Many are prepared to make expression a little less free in order to make their community a bit more whole, or one might say, wholesome.

Are young boys of today watching those porno movies being taught that all women secretly like being raped? If words get around that rapists are normal, will boys feel that in order to be normal and masculine they will have to be rapists? Human beings are enormously flexible, and how they turn out depends a great deal on how they are educated by the society in which they live. In a society that advertises and glorifies rapes, more women get raped.

For some viewers of pornography it may have the same function as alcohol; tolerance develops and a little is no longer enough. The material gets a little more kinky, a little more violent, until finally the ultimate kick is watching torture and death.

Pornography, soft and hard, is a multi-million dollar industry in Canada and much of it has a violent edge that promoted women's groups across Canada to take action. The annual child-pornography take is estimated at between 1/2 to 1 million dollars!

The secrecy demanded by pornographers leaves children feeling they are society's outsiders and increases chances that they'll turn to anti-social behaviour, alcohol or drugs. Children aged from three years and up are exploited and damaged for life. Child pornographers have powerful allies in Los Angeles - the Rene Guyon Society, which claims 5000 supporters, including doctors, parents and others who believe that young children should experience sex, has as its motto, "Sex by year eight or else it's too late".

By allowing pornography to continue, all society becomes more susceptible to violence, especially children. There is a ripple effect.

Pornography exists because a small segment in society wants it, another segment profits from it, and the rest aren't doing anything about it. We have to make it expensive for these criminals to do business — lobby, write governments, judges. Become more informed, hold meetings, to show that we do care.

As a result of discussion on this address a Resolution was adopted that concern about the availability of pornographic materials be expressed in letters to Federal and Provincial governments. Local groups were urged to discuss and plan some action.

Reprinted from *The Presbyterian Message*

WOMEN'S GROUPS AROUND THE WORLD

The following is reprinted from a special issue of the REFORMED PRESS SERVICE, July/August 1984 on the work of women's groups within the Member Churches of the World Alliance of Reformed Churches.

The purpose of this special issue is twofold: to help women's groups to share information with one another and thus be stimulated into renewing their ways and practices by the suggestions and examples offered by other groups; on the other hand to help the total church constituency to better realize how much work is accomplished by the women in the church.

PRESBYTERIAN CHURCH OF GHANA

Women ministers, both ordained and probationers, deaconesses and trained women teacher catechists of the Presbyterian Church of Ghana met at the Ramseyer Training Centre, Abetifi, from March 23-26 1984 under the theme: "Open Doors in Hard Times". This was the second meeting in five years.

In support of the Primary Health care programme they discussed the use of local herbs in treating minor ailments and the use of fruits and leaves for food in the face of the present scarcities.

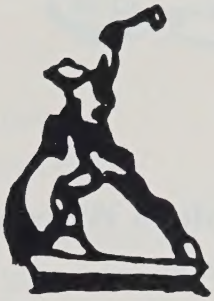
The main concern of the meeting was to form a Fellowship of Women Church Agents for mutual spiritual and material support and solidarity. The meeting recommended 'triangles' of 3-4 agents living in the same zone for regular mutual prayer support and occasional visits for fellowship and counselling, annual retreats at zonal and national level alternatively. The fellowship envisages producing and circulating a newsletter.

In order to generate funds, it is the aim of the fellowship to undertake some productive ventures, be it play writing, processing local herbs for medicinal purposes or engaging in cottage industries, such as soap-making or others.

A chaplain and counsellor were appointed to visit members and help them with their personal problems. At present the Presbyterian Church of Ghana has 6 women pastors, 6 qualified deaconesses, 8 deaconesses in training and about 25 trained women teacher catechists. Among the churches in Ghana the Presbyterians have the greatest number of women pastors so far. They are 2% of the total number of ministers.

Rev. Alice Kyei Anti

PEACE



1984-85 MISSION STUDY THEME

The vision of a just society is the challenge to be just persons, to let ourselves be guided and governed, enlivened and empowered by the Spirit of God to be in right relations with God and with one another. Jesus, the embodiment of justice and peace, told us: "Blessed are the peacemakers for they will be called the children of God". In seeking to make peace, we are placing ourselves in the way of God's will and so are fulfilling God's design that we become truly human and just and be children of God by sharing this life with our brothers and sisters. For as the apostle Paul says in Romans 8:19: "The whole creation waits with eager longing for the revealing of the children of God."

From an address by WCC General Secretary Philip Potter during a visit to South Korea in October, 1984. Reprinted from EPS.

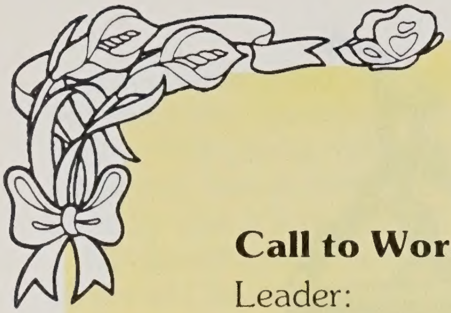
Desmond Tutu: Reflections on the Nobel Peace Prize

New hope has sprung in the breasts of many as a result of this prize, the mother watching her child starve in a Bantustan homeland resettlement camp, or one whose flimsy plastic covering was demolished by the authorities in a squatter camp in Cape Town, the man emasculated by the pass laws as he lived for 11 months in a single hostel, the student receiving an inferior education, the activist languishing in a consulate or solitary confinement cell, being tortured because he thought he was human and wanted that God-given right recognized, the exile longing to kiss the soil of her much loved motherland, the political prisoner watching the days of a life sentence go by like the drip of a faulty tap. . .

A new hope has been kindled in the breasts of millions who are voiceless, oppressed, dispossessed, tortured by powerful tyrants, lacking elementary human rights in Latin America, in southeast Asia, the Far East, in many parts of Africa and behind the Iron Curtain. . .

How wonderful, how appropriate that this award is made today, 10 December, UN Human Rights Day. It says more eloquently than anything else that this is God's world and that he is in charge, that our cause is a just cause and that we will attain human rights in South Africa and everywhere in the world. We shall be free in South Africa and everywhere in the world. . .

(Segments of Tutu's acceptance speech. Ecumenical Press Service)



Easter Joy

by Margaret Boyd

Call to Worship

Leader: The Lord is risen, as he said!

Response: He is risen indeed!

Leader: Rejoice in the Lord always; and again I say, rejoice.

All: Alleluia, for the Lord our God, the Almighty reigns. Let us rejoice and give thanks.

Prayer O Lord of life, we give thanks for the Gospel records of the stone rolled away, the message of the angel, "He is not here, He has been raised, just as He said," and for the transformation in the lives of his disciples then, and through the ages.
Receive our worship and praise;
  Receive our wonder and joy;
    Receive our loyal and lasting love, in Christ. Amen.

Hymn 190 Book of Praise Jesus Christ is risen today

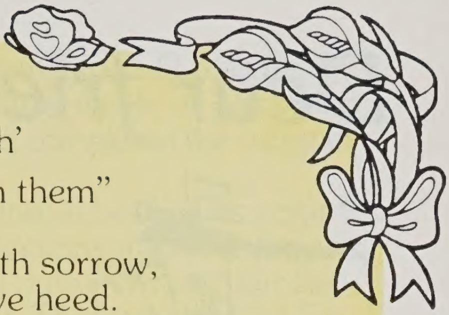
Reader: Matthew 28:1-10

Reader: Jesus came to the women, and they worshipped him. They then carried the word to the disciples, "The Lord is risen." This message became the greeting whenever Christians met one another, and the response given was "He is risen indeed." Such a joyous salutation helped people to go about their daily living with a purpose that moved them towards a deeper faith journey. To us comes the message, "He is risen." It gives us purpose in living and we respond:

All: He is risen indeed!

Reader: Luke 24:13-35

Reader: The two on the road to Emmaus were transformed as they walked and talked with one whom they thought to be a stranger. They soon realized that here indeed was someone very knowledgeable who spoke of the Messiah and of the recent events in Palestine. The disciples were drawn to the stranger and as they offered him their hospitality their spirits were raised. When he asked God's blessing and served the bread to them, they suddenly understood who he was and joy came to them. Jesus was alive!



All: Because he lives, we shall live also!

Hymn 188 Book of Priase 'Hallelujah! hallelujah'

Reader: "Jesus himself drew near and went with them"
This is the story we love so to read,
Telling of hearts that were burdened with sorrow,
And minds scarcely able to think, or give heed.
They had been talking of all that had happened,
Reasoning together of all that they knew,
Why their dear Lord should have suffered, and left them,
When — wondrous fact — Jesus walked with them too,

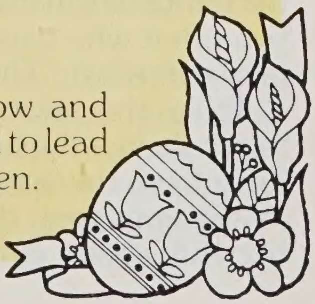
"Jesus himself drew near and went with them."
Precious Lord Jesus, he does it today
When we most need him; when hearts and minds fail us
From suffering or fears, that we find on our way.
When we are his, and are yielded completely,
Conversation and thought are his, daily, anew.
As we look up, past the shadows, and conflicts,
We will find always, Jesus walks with us, too'
(Mrs. F. McOuat)

Litany Prayer

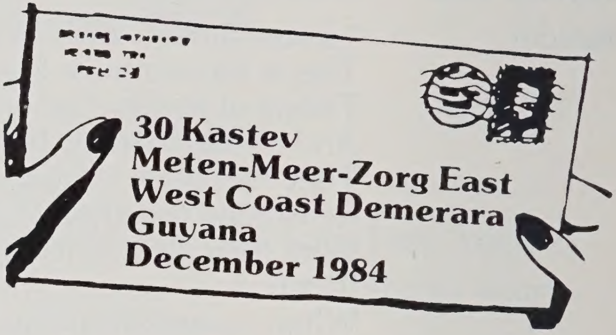
Leader: O Master of our lives, be as much alive in our midst as you were in the days of your flesh.
People: Grant us a clear vision of you, O Lord.
Leader: As you walked the dusty road to Emmaus,
People: Come, travel the road with us.
Leader: As the two who walked along the Emmaus way felt their hearts strangely warmed,
People: Make us aware of your presence along our way.
Leader: As you shared the meal with those travellers,
People: Come, and share our common joys and sorrows.
Leader: As you revived their faltering hopes,
People: Kindle within us your spirit of love,
Leader: As you came into the lives of the disciples,
People: Come and abide with us.

Hymn 200 Book of Praise This joyful Eastertide

Benediction: May Jesus, the risen Christ, be with us now and always to keep us in love, peace and safety, and to lead us into the shining way of life everlasting. Amen.



Dear friends,



30 Kastev
Meten-Meer-Zorg East
West Coast Demerara
Guyana
December 1984

To: All members and staff of the WMS (W.D.)

Hello everyone! A King once asked a prophet of old — "Is there any message from the Lord?", and this same question keeps ringing again as we write this our Christmas letter.

Our grandson Andrew whose second birthday had just passed caused us to reflect on the charming qualities of a child at this age and more seriously at this Christmas — "The Child in our Midst".

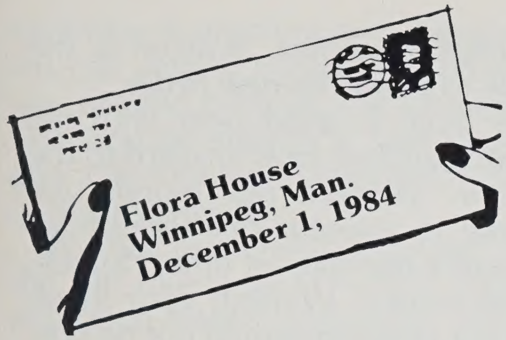
"And Jesus called a little child unto them, and set him in the midst of them." Matthew 18:2. At Christmas time, especially, we bethink ourselves of those words of His. Once a year a Divine Child is set in the midst of us. Incarnate God and yet a little child. One who grew up to a perfect man and to possess all the treasures of wisdom and knowledge, yet never left behind, as we do, the things which make childhood attractive. One who was called by His disciples to the last "The Holy Child Jesus".

Truly the lessons which we most need are just those which are breathed forth from the artless lips and shouted in the innocent delights of a happy, hopeful child. And so at Christmas time, the child Jesus seats himself in the midst and speaks to us. He bids the doctors depart, and the sages be silent, and the world's science hold its lips, and the din of politics hush itself, and the clamours of prejudice and passion be still, that we may take in His heavenly teaching of faith, innocence and joy.

. . .we will sit down at the feet of the child Jesus, and pray together that science may learn *His humility*, that intellect may have *His reverence*, that commerce may drink from *His wells of purity and justice*, that riches may clothe themselves with *His simplicity* and be filled with *His self-denying spirit*, that education and enlightenment may have their cold, freezing light made warm and gentle with *His love*, and that the nations as they ring the bells in honour of His nativity may bethink themselves of the spirit of the Divine child whom they worship, and gather from His simple innocence lessons of sublimest wisdom.

A Merry Christmas and a Prosperous 1985.

Sincerely yours,
Joyce and Donald Deebrah
and family.



On behalf of the staff, volunteers and children who attend Flora House, we wish you God's blessing during this joyous season. We have been very busy this year presenting the love of Christ through all of our activities. We would like to share with you some of the highlights.

Last winter the children studied about the life and ministry of Jesus. In addition, they went tobogganing, skating and cross country skiing. The children also worked hard in preparation for an Easter drama production. The play was made special by the children singing a newly written song composed by Mrs. Pearl McLean. It was a successful performance.

In the spring the children participated in numerous activities of exploring God's Kingdom and relating it to God's creation plan. Over the May long weekend the teens made the first of two annual pilgrimages to Camp Prescawa. They renewed old friendships, and had fun camping, playing sports, and studying. Regular club programs ended in June with a games hour at Old Exhibition Park followed by a delicious barbeque in the back yard of Flora House.

This summer the children attended two camps in July and the teens attended a camp in September at Camp Prescawa. They also participated in a week of Day camping at Bird's Hill Provincial Park, followed by a week of energetic swimming. In August a joint vacation Bible School was held with Anishinabe Fellowship, a film week followed and finally a week of backyard games and stories completed the summer program.

Our regular after-school clubs resumed this fall with lessons on the responsibility and care of ourselves, our families, and of our world. Through the Old Testament stories, special attention was drawn to the loving nature of God and the abundance of gifts we have been given. We had a special week of celebration for Thanksgiving and a week of fun in preparation for Halloween. Roasting pumpkin seeds and carving pumpkins was a highlight. One very special event was a visit at the home of Mrs. Ducharme. Mrs. Ducharme is severely handicapped. She showed us her life-saving equipment and her adapted home. Her enthusiasm for life and her commitment to God was also very evident. The visit left a deep and lasting impression upon the children.

We are presently preparing a Christmas special, "Joy in the Stable". . .

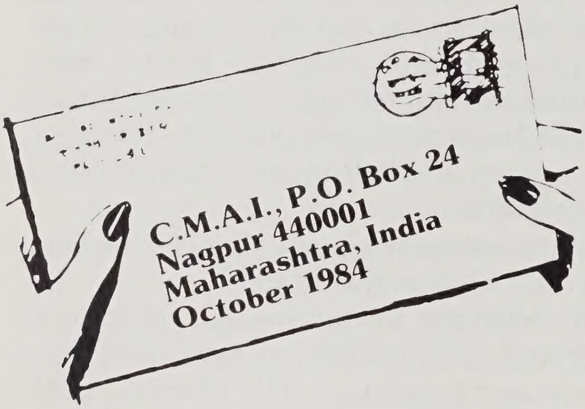
In addition to our regular club programme, community involvement has been very important. We played a part in the formation of a teen odd-jobs bank. Through the support of our many Church friends we have been able to distribute food and clothing to needy families on an emergency basis. We have continued to volunteer in the public school assisting individual children in their studies. We have also addressed pertinent community issues through our participation in the community group association and the school's nutrition committee.

. . .we have been able to establish a weekend programme which provides interaction with families outside the immediate area, enabling the mission to maintain a seven day commitment in our area.

Despite staff changes this year we have been able to employ two full time workers. Colleen Gillanders worked at the mission until May 1st. During the summer, we were very fortunate to have Chris Vais as a summer student. Chris was most helpful and excellent with children. Christine Cassels joined Warren on staff in September. She is a recent graduate of Ewart College and is very excited about the work here. Warren Whittaker continues his service at Flora House. His year has been highlighted by his recent designation to the Order of Diaconal Ministries. Warren is the first male to enter the new order.

It has been a good year with full attendance and we look forward to the New Year. To you, our friends, we would like to express our thanks for your prayers and gifts of time, clothes, food and money. Without your involvement our program would not be possible. We wish you a very Merry Christmas and God's blessing in the New Year.

Warren and Christine.



Furlough was a busy time. It was good to meet many from our church at General Assembly in Peterborough, and at Jubilation '84 in London, Ont. My deputation was limited to two other meetings. Also in the first week of July it was a privilege to attend the International Dietetic Congress at the Hilton Convention Centre in Toronto. I met a fellow Presbyterian Isabella Agar, a dietitian and delegate, during lunch time the first day. There were two delegates from India. Some meetings were held in Roy Thompson Hall and the O'Keefe Centre. It was a stimulating time.

It was good to be able to relax at Thornbury, enjoy swimming, do some sewing and visit friends, as well as family. I flew all the way to Marathon to visit my brother and family. It was difficult to get a return booking, but I was re-routed via Dubai in the Gulf, and had a good trip arriving in Delhi August 10th morning. On August 22nd I expected to move my things and had the frig packed on the 18th. Fortunately I hadn't yet turned in my gas cylinder. Because of the unrest in Andra Pradesh, the transports were not running and many trains were cancelled. Andra lies between Karnataka and Maharashtra states. My move was postponed by two weeks. During this time I survived without a frig, but had gas for boiling drinking water and cooking, although I ate most meals out.

The flat where I am living in Nagpur is a corner of an old bungalow which was originally a bishop's house, but now houses the National Council of Churches of India (NCCI) offices. It is old and needs repair, but the high ceilings mean coolness. NCCI campus is on a hill, landscaped with flower beds, and various coloured bougenvillea shrubs. I am still getting settled and finding my way around Nagpur, the Orange City. The orange season is just beginning, and I'm looking forward to enjoying oranges all winter.

We had been much in prayer during the fall meetings of CMAI especially regarding future leadership. How gracious is our Lord to hear our cries. Again His timing is perfect. A young man with experience in Community Health and Development, had wondered if there were any openings in CMAI. He was present at the Biennial Conference of CMAI. At the General Body meeting on Oct. 4th, Dr. Daleep Mukarji was invited to join C.M.A.I. as General Secretary from Feb. 1, 1985. In his acceptance speech he referred to the responsibility of those of us with Christ in our hearts in meeting the Health and other needs of those in this land. Dr. Isaac was felicited and farewelled, although he will continue in a consultant capacity until the end of 1985.

As we again celebrate the birth of the Prince of Peace in a strife-torn world where there are wars, famines, drought, unemployment, malnutrition, sickness, we need to remind ourselves that Christ was born in an occupied country. BUT His Kingdom is not of this world, but a Kingdom where there is no more death, nor sorrow, nor crying, nor pain (See Rev. 21:4). Also let us be ready for all He has for us in the New Year. Are we ready for His coming? He asks us to come to Him, and drink of the Water of Life without charge. Then let us share this Living Water with others.

May your Christmas Day be blessed by His presence, and the Year ahead be guided by Him.

Sincerely in His love,
Eleanor L. Knott

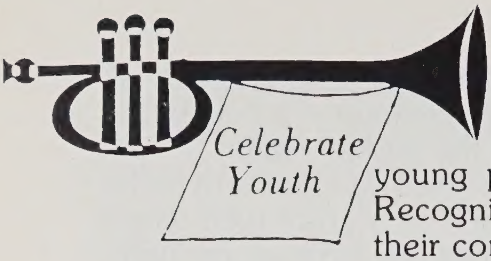
Council '85

Sharing the Journey

May 21 - 24
Knox College
Toronto

Glad Tidings Secretaries

Thanks to all who got their mailing lists in to this office in good time. By the deadline of November 15, 1984, we had received 589 out of 698, a much higher percentage than last year!



CERTIFICATE OF RECOGNITION 1984

We congratulate and say "Thank you" to the following young people who have all been awarded a Certificate of Recognition for the contribution they have made to the life of their congregation:

YOUTH

Fay E. Bannister
St. Paul's, Prince Albert, Sask.

Michael Bichler
St. Andrew's, St. Lambert, Quebec

Fiona Blackwell
St. Andrew's, Ancaster, Ontario

Sharon Elaine Dath
St. Columba, Belleville, Ontario

Kathy Dool
St. Paul's, Sault Ste. Marie, Ont.

Susan Dow
Osgoode (Vernon), Metcalfe, Ont.

Debra A. Franc
St. Paul's, Prince Albert, Sask.

Duncan C. Gilchrist
Knox, West Lorne, Ontario

Brita Dawn Liddle
Knox, Weyburn, Sask.

Heather MacGillivray
St. Columba, Dalkeith, Ont.

Wendy McCulloch
St. Andrew's, Ancaster, Ont.

Larry McIntyre
St. Andrew's (Priceville)
Durham, Ontario

Susan McNaughton
Westminster, Ottawa, Ontario

Cara Laneen Morton
St. Andrew's Valley Centre,
Lacombe, Alberta

Jane Anne Nagel
St. Andrew's Valley Centre
Lacombe, Alberta

Susan Nedelcov
Knox, Weyburn, Saskatchewan

Colleen Marie Reay
St. Andrew's Valley Centre
Red Deer, Alberta

Heather Scott
St. Andrew's, Swift Current, Sask.

Laurie Taylor
Varsity Acres, Calgary, Alberta

Diana Tubb
St. Andrew's (Priceville)
Durham, Ontario

Lana Maureen Young
St. Andrew's Valley Centre
Lacombe, Alberta

In this International Youth Year you may want to recognize some of your young people in the same way. Through this award you say thanks to individuals and contribute to the mission of the church in their name so that other young people around the world may be helped to know of the love of God.

Consider holding a special Youth Service during the year when you can talk about the needs of young people around the world but also emphasize the responsibility young people share with adults for the peace of this world. As youth and adults work together in their own congregation and the communities in which they live, they can learn how to bring justice and freedom for all by living the love of God as they have seen it in the example of Jesus Christ.

Lois Powrie

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

WHO PUT ALL THESE CUCUMBERS IN MY GARDEN?

by Patricia Wilson. The Upper Room. 142 pages. Price $7.70

When I first saw Patricia Wilson's book, *Who Put All These Cucumbers in My Garden?* I thought "what an intriguing title for a book, written with a Christian point of view". I couldn't resist picking it up and glancing through some of the chapters with the most interesting-sounding titles.

The author has bought a country home in Spencerville, Ontario where she lives with her mother, two children, two dogs, two cats, three donkeys and a flock of chickens. This, her second book, deals with life there.

Patricia Wilson's delightful anecdotes helped me to understand how everyday events can enrich our spiritual life. She is able to enjoy whatever comes in life, whether it be what many of us might consider difficult and often uninteresting, if not boring.

A few of the anecdotes that I found most interesting and unusual were: *Defrosting the Fridge, Sorting the Wash, Christmas Shopping, A Bible Study Session, Converting a Shed to a Usable Room, Coping With an Eastern Ontario Winter.*

By now you are, no doubt, wondering how the title fits into all this. The author was not referring to her actual garden but to some of her mundane and humbling experiences. She feels that a cucumber garden could be an accurate description of her life — prickly at times yet covered with vines, tying her to the material things of this world which are needed for security.

I thoroughly enjoyed this book and feel that most people would also like reading of the many new experiences in Mrs. Wilson's country home and how she copes with the many problems.

Alene Morrison

AGAINST THE TIDE *by Kenneth G. MacMillan. Image Publishing. Price $8.95*

If you are discouraged with the way the future seems to be unfolding, this very readable book is for you. There is food for thought on every page. Dr. MacMillan looks at the murky depths of Marxist thought: "The assumption that there can be a Christian pattern of behaviour without faith in the basic truth of the Gospel has no validity."; "The Bible affirms the reality of God . . . It is the exact opposite of what Marx . . . would have us believe". Dr. MacMillan considers the selfishness of the "me generation", the violence of today, the waves of fear and loneliness that assault us. With understanding and insight he leads us to faith, hope, prayer, peace, and most of all, to the Gospel itself and its message for to-day.

For twenty-six years Dr. MacMillan was General Secretary of the Canadian Bible Society. During those years he was responsible for writing a message for the Quarterly Newsletter. Much of *Against the Tide* is an expansion of these articles. After reading the Newsletter over the years it is a pleasure to have Dr. MacMillan's thinking in book form.

Each of the thirty short chapters is complete in itself making it easy to pick up for a short read. And, if you are of the age when print seems to get smaller and smaller you will appreciate the large, easily read type used in printing *Against the Tide*.

Flora Cleghorn

ONE CHILD *by Torey L. Hayden. Avon Books. 221 pages. $3.50*

Torey Hayden's beautifully written *One Child* brings to my mind the story of the shepherd who searches for the lost sheep until he finds it. Her story of Sheila is a story of courage, perserverance and faith in the value of each life.

Sheila was six and a half year's old when she arrived in Miss Hayden's 'garbage' class for emotionally disturbed children. Violent, bad-smelling, foul-mouthed, Sheila was about as unloveable as a child can be. She had been adandoned by her mother and lived with an abusive, alcoholic father.

Beneath the autistic rage and the cynical facade, Torey Hayden saw the heart of a frightened little girl and the spark of genius.

You will laugh and cry with all the characters in this very readable book as they walk an often turbulent, sometimes hilarious path with one child. You will rejoice with them as Sheila discovers it's okay to be herself, to express feelings and to grow academically, socially, physically and emotionally. Torey herself marvelled at Sheila's ability to survive and prevail: "Given the tools that so many of us take for granted, given love and support and trust and self-value that we often do not notice when we have it, they go beyond survival to prevail. In Sheila this was self-evident. She would not give up trying."

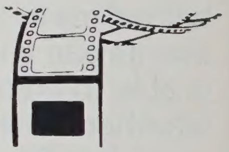
As a former teacher of disturbed children, I consider this book a must for prospective teachers. Parents will benefit too whether their child has problems or not. All of us need to be reminded that there are a lot of needy children in this world who can be helped by the faith and devotion of teachers like Torey Hayden. Torey expressed her concern so well in these words, "If only there could be enough people to care, enough people to love without reservations..." A challenge perhaps?!

L. June Stevenson

REDUCED

46 Images - Ideal for Lenten study. 46 Daily Bible passages with commentary and a prayer focus, and 6 weekly group Bible studies. Reduced from $3.95 to $1.00 plus 50¢ postage. Order from WMS Bookroom now.

FILMS/ RESOURCES



Filmstrip — *Coming Up Right and Praising God*

This filmstrip with audio cassette (approximately 30 minutes in length) provides a brief history of women and their role in the World Council of Churches.

The accompanying script makes a variety of suggestions for use such as a discussion starter on issues concerning women around the world, either in its totality or in small segments. It can be used also for worship. Produced by the United Methodist Women U.S.A.

Available from Communication Services, 50 Wynford Dr., Don Mills, Ontario M3C 1J7. Rental $4.00 plus handling and postage both ways. Do not send money. You will be invoiced.

Slides — *Christian Literature*

A set of slides and a script is available for interpreting the WMS Christian Literature fund. These may be borrowed at no charge from the WMS Office, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Revised and Updated Packet
Information for Adult Group Executives
available from
WMS Bookroom
$1.00 plus 50¢ postage.

AUDIO-VISUAL RESOURCES LIBRARY CATALOGUE SUPPLEMENT No. 3, 1985

The 1985 audio-visual resources supplement will be available shortly. This supplement lists 126 new resource titles, including: 5-16mm films, 41-1/2 inch video tapes and 80-filmstrips, kits and slide sets. This supplement number 3 does not replace our complete 1980 catalogue but should be added to this catalogue along with library supplements number 1 and 2.

Order a copy or copies for your congregation now. The cost is $1.00 per copy (to offset postage and printing costs).

Order from: Audio-Visual Resources Library, Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

In The World - BWM News

CANADA

Services commenced in October 1984 in a new congregation in Slocan Park, between Nelson and Slocan City in the West Kootenay district of British Columbia. Leadership is given by Mr. **Doug Swanson,** a candidate for the ministry of our Church, the Rev. **Calvin Brown,** minister at Nelson and Slocan, and the Session at Slocan.

KOREA

During 1984 and 1985 the Presbyterian Church of Korea is celebrating the 100th anniversary of protestant witness in Korea. The Presbyterian Church of Korea, and the Presbyterian Church in Canada have jointly appointed the Rev. **Choong Mok and Mrs. Kim** to serve among the Hakka people in Taiwan. We rejoice with our Korean brothers and sisters as they enter their second century, proclaiming this year a "Year of World Mission".

LESOTHO

Don and Jean Johnson were appointed under "power to issue" to Lesotho as volunteers for a period of two years. They will be teaching at Masitise High School. They left Canada on September 4.

PAKISTAN

Rick Allen, who has been on a year furlough and has been studying at Tulane University, will be taking up a new assignment under the United Presbyterian Church of Pakistan. His work will be in community health, and he left in September for Pakistan.

NEWS

KENNETH G. MacMILLAN APPOINTED MEMBER OF THE ORDER OF CANADA

Governor General Jeanne Sauve has appointed Dr. Kenneth G. McMillan, Director Church Relations for the Christian Humanitarian organization, World Vision Canada, a Member of the Order of Canada.

The Order of Canada was established in 1967 as a means of recognizing outstanding achievement and honouring those who have given service to Canada, to their fellow citizens or to humanity at large. An Advisory Council, under the Chairmanship of the Chief Justice of Canada has the responsibility of recommending appointments to the Governor General who is Chancellor and Principal Companion of the Order. The Queen of Canada is the Sovereign of the Order. The Constitution of the Order limits the number who may be appointed to the Order. By restricting membership, the high standards of admission are maintained and the prestige of the Order safe-guarded.

Dr. McMillan, one of Canada's highly regarded Christian leaders, over the course of his Ministry, has received many honours including three Honorary Doctor of Divinity Degrees. He was elected Moderator of The Presbyterian Church in Canada in 1979. He served as General Secretary of the Canadian Bible Society for over twenty-six years. Since October 1983 he has been Director Church Relations for World Vision Canada which has major relief and development programs in some eighty countries.

EUROPEAN CHRISTIAN WOMEN HOLD SEMINAR

Driebergen (RPS) — From 10-14 October 1984, approximately 70 women coming from all countries of Europe met in Driebergen, the Netherlands, for a seminar organized by the Ecumenical Forum of European Christian Women, which is composed of Catholic, Orthodox, Anglican and Protestant women.

Under the general theme of "Christian women in Europe today, acting under threat, but living in hope", the seminar dealt in particualr with "Women and work in a time of economic crisis." Together, the participants pleaded for a more far-reaching recognition of the work done by women, whether it is paid or voluntary work, whether it relates to education of children or housework. Women are calling for a more equitable distribution of work between men and women in society as well as in the churches. The women request the churches keep these points in mind. They encourage women to apply themselves to the study of political and social questions, and to strive to change mental attitudes through their role as educators.

Though the participants came from very different countries, societies and cultures, as well as from different ecclesiastical, economic and political situations, they all shared in the same concerns. Their vindications are not based on any ideology whatsoever, but on the liberating power of Christ, "in whom there are no men nor women."

WARREN WHITTAKER DESIGNATED

Warren Whittaker was designated into the Order of Diaconal Ministries on November 25, 1984 at Kildonan Presbyterian Church, Winnipeg. He is a graduate of Ewart College and the first male to be so designated.

At the same service, Christina Cassels was recognized as the new Mission Worker at Flora House.

Involved in Service were (left to right) Robert Kennedy, Mac McLean, Christina Cassels, Warren Whittaker, Ted Hicks, Lorna Cameron.

REVISED STANDARD BIBLE VERSION BEING REVISED

NEW YORK (EPS) - The most widely used modern English translation of the Bible, the Revised Standard Version, is being revised, with publication set for 1990, under the auspices of the RSV Bible Committee (RBC), part of the National Council of Churches, based here.

The current RSV Bible's Old Testament was completed in 1952, and its New Testament was last updated in 1971. The Deuterocanonical (Apocryphal) books, accepted as scriptural by Roman Catholic and Eastern Orthodox churches, were completed in 1957. Among features of the 1990 version will be use of "you" instead of "thee" and "thou" to address God, and use of inclusive rather than masculine-oriented language for people where the original text allows.

You Said It!

Nearly three hundred groups responded to the Aim and Purpose Study Sessions.

Interesting comments and ideas for mission education were included and they are too good not to be shared.

From Port Colborne, Ontario

"Over the years in our small group we have invited missionaries to speak, had Mission Sundays, with Missionary speakers and luncheons following which the congregation have been invited to meet personally with the missionary. We have had open meetings to which all church members have been invited. Men of the congregation have been presented with WMS memberships; men have also been involved as contributing associate members. We have tried to inform and educate the congregation."

wms highlights

PRESBYTERIAL NEWS

Prince Albert

"Seek Peace and Pursue it" was the theme for the 70th Annual Meeting of Prince Albert Presbyterial held in St. Paul's Church December 1st. Delegates attended from Tisdale and Prince Albert. Mrs. Margaret Atkinson, president opened the meeting with a prayer.

Mrs. Lois Falconer and Mrs. Bernice Montgomery led the devotions. The Bible study was conducted by Creola Simpson, A.E.C. Her topic was "Biblical basis of Peace".

The Memorial service was led by the Elena MacKay Auxiliary of Tisdale, Mrs. Evelyn McEuen and Mrs. Carol Wenzel.

Guest speakers for the afternoon session were Mrs. Margie Boyd assisted by Mrs. Rosalie Daisley, representatives of Amnesty International who gave an insight into that work. Mrs. Boyd explained how Amnesty International began and has gone around the world with more than 350,000 members, subscribers and supporters in over 150 countries. Mrs. Daisley showed slides on Amnesty International children.

LOCAL GROUP EVENTS

Palmerston, Ontario

The Agnes Dulmage Evening Auxiliary celebrated its 65th Birthday on October 12, 1984 by having a special meeting that day. It began with a hot luncheon at noon served to about 20 visitors. Miss Isla Ghent, a missionary in Chad, Africa was the special speaker. The Auxiliary took its name from Agnes Dulmage who lived in Palmerston and went to China as a missionary. She died there in 1926. Her parents lived in Palmerston for many years.

Wyoming, Ontario

Ninety-five years of missionary endeavour was celebrated when the Wyoming Pioneer Auxiliary enjoyed a pot-luck supper and evening of Worship and Fellowship. Present for this event and responsible for the Devotions were the Associate Members. Those taking part were Mrs. Evelyn Williamson, Mrs. Jessie Ferguson and Mrs. Donna Minielly, Mrs. Marie Minielly and Mrs. Pat McLean. A short History revealed that this group had originated in 1889 in the South Plympton Presbyterian Church situated about four miles from the village of Wyoming.

When in 1925 Church Union split the Congregation, fifteen families withdrew from the South Plympton Church and joined their sister Congregation in Wyoming. The Executive of the newly-organized Sarnia Presbyterial asked these fifteen women to retain their own identity, thus making two groups in the Wyoming Church. They chose the name Pioneers to distinguish them from the present Cuthbertson Society.

The Anniversary cake was cut by Mrs. Ivadell Stewardson, a Charter member of the group reorganized in 1925. She was assisted by Mrs. Lou

Gillatly who had the honour of being a member the longest consecutive years.

The Roll Call brought back many happy memories of departed beloved members as each responded in a few brief words of a highlight of a WMS meeting they had attended when they first joined this group.

Welland, Ontario

Mission Sunday was observed in St. Andrew's Church, Welland on November 18th. Dr. R. Hodgson conducted the service. Miss Joy Randall, home on furlough from Taiwan where she is Director of Nursing, was guest speaker. She addressed the congregation at the morning service, her theme being "Partnership in Mission". The Senior Young People provided special music.

"The Life Membership" was explained by Mrs. Margaret Hicks, president of the Women's Association. Recipients were Mrs. Jeanette Cramp, Mrs. Joyce Hodgson and Mrs. Mary Watters. During the afternoon, Miss Randall met with the Young People at the home of Dr. and Mrs. Hodgson.

A pot-luck supper was held in the evening when many members from other congregations were present. The devotional period was conducted by the Junior Teens and Senior Young Peoples. Mrs. Ellen Bailey, Presbyterial President brought greetings and best wishes. Miss Randall then brought to life her field of endeavour by a slide presentation.

Morrisburg, Ontario

Knox WMS Auxiliary celebrated a very successful Fall Thankoffering on Sunday October 21st at the regular hour of morning worship.

A good turnout heard guest speaker, Miss Athalie Read of Brockville, who is a retired missionary of the Presbyterian Church in Canada. Miss Read, in her interesting way, talked about the mission of our church on our own doorsteps, elsewhere in Canada, and abroad.

WMS youth and children's groups also participated in the service. The C.O.C. and CGIT presented special music and the Explorers dedicated the offering with a choral reading.

Following the service everyone was invited to the lecture room for a luncheon and social hour.

An Idea for Your Group?!

TLC For Endangered Animals

It was a unique evening at Willowdale Church when Bill Valliere, Roy Hayashi and volunteers from The Endangered Animal Sanctuary brought the ocelot Oscar; a fifteen-week-old lion; a large snake; and several other animals for the social evening of the married couples club on November 10.

Many startling facts were brought to their attention as Bill told of the thousands of animals, many of endangered species, which were bought by Canadians who find they cannot cope with the animals as they mature. The Endangered Animal Sanctuary seeks to educate the public to protect these animals, and also provides facilities for animals, especially endangered animals, needing specialized care. "Oscar" the ocelot was rescued from a roadside circus when he was very ill. The young lion they had with them that evening had just been given to them by a lady who bought him for $900 when she saw him being sold to a pet store.

Although the facilities of the Sanctuary are small and crowded, the animals are given the best of tender-loving care, and hopefully they will have larger and better facilities when the necessary funds are found.

STAFF CHANGES

Staff Appointment

On January 15, the Women's Missionary Society officially welcomed Lynda R. Hoffos as Area Educational Consultant to Area I - Quebec and Eastern Ontario Synod/Synodical.

Lynda has been Director of Christian Education at St. Andrew's, King Street, Toronto for the past twelve years where she was primarily involved with Church School education and women's groups.

Prior to that, Lynda spent three years with the Woman's Missionary Society (E.D.) as Presbytery Deaconess for Cape Breton Island - a long way from her home town of Moose Jaw, Saskatchewan.

Lynda is looking forward to getting to know another geographical area of Canada and hopes to get to know people as quickly as possible so that she can be of service to them. She will likely be located in the Ottawa area where she can also pursue her personal interests in photography, sewing, symphony and opera. The Society looks forward to having Lynda on the staff.

Wedding Announcement

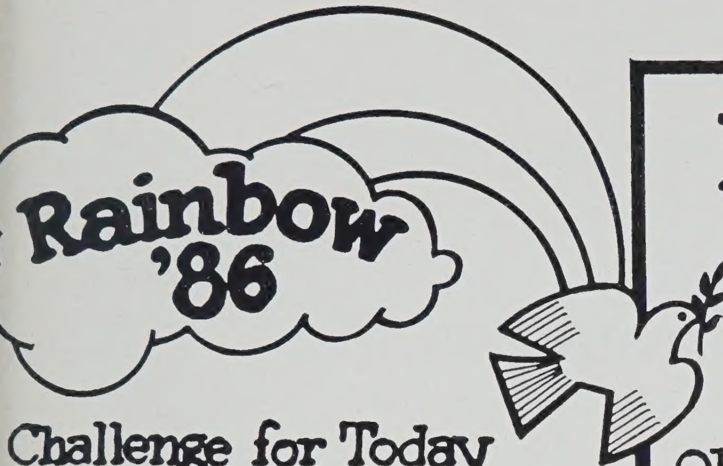
...If we love one another, God lives in union with us and His love is made perfect in us.

We have experienced love...and joyfully announce the celebration of our marriage on Thursday, the twenty-seventh day of December, nineteen hundred and eighty-four at St. Andrew's Presbyterian Church, Hanover, Ontario.

As family and friends you have shared in our lives by giving us friendship and love. We ask now for your prayers as we begin our life together.

Linda Margaret Brown
Maurice Lloyd Ewing

The Rev. Linda Brown, Area Educational Consultant for Paris and London Presbyteries/Presbyterials, is on leave of absence from the Society until August 1, 1985.



Challenge for Today
Gifts and Promises
Genesis 9 vs. 13-17

The Womens'
Missionary Society
Alberta Synodical
The Presbyterian
Church in Canada

Rainbow'86

Western
Womens' Conference
To be held at:
Olds Agriculture College
Olds, Alberta

June 27, 28, 29 1986

Tour of the Rockies
To follow
Further Information to Come

In Remembrance

Mrs. Elizabeth Kew
Alexandra, Brantford, Ont.

Mrs. Blanche Dougall
Caven, Exeter, Ont.

Mrs. Margaret (S.W.) Hirtle
Knox, Fingal, Ont.

Mrs. Jennie Harris
Knox, Havelock, Ont.

Mrs. Marion (J.K.) West
Knox, Kincardine, Ont.

Mrs. Laura Henry
Knox, Monkton, Ont.

Mrs. Robert Hanna
Ephraim Scott Memorial
Montreal, Que.

Mrs. F. H. Dentith
Knox Crescent and Kensington
and First, Montreal, Que.

Miss Roberta Campbell
Miss Annette Macdonald
St. Andrew's Home
Montreal, Que.

Mrs. Ruby Horne
First, Port Colborne, Ont.

Mrs. Fern Reynolds,
St. Paul's, Port Hope, Ont.

Mrs. Mary (A.) McLay
Knox, Ripley, Ont.

Mrs. Elsie (J.) Coulter
Armour Heights, Toronto, Ont.

Mrs. M. Louisa Reid
Mrs. Louise Sherwin
Riverdale, Toronto, Ont.

Mrs. J. Vallance
Wychwood-Davenport,
Toronto, Ont.

Mrs. Bertha Logan
St. Andrew's, Watford, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

In Remembrance of Me

When morning breaks so clear and bright,
The sky a pinky violet hue,
Don't miss the promise there for you;
Give thanks to God, the Lord of Light.
This do in remembrance of me.

Confronted with the dull or ill,
Those fallen into dark despair,
Don't claim for that you have no skill,
But pray for them and comfort, care.
This do in remembrance of me.

When asked your worldly goods to share
With those less fortunate than we,
Don't say that you have naught to spare,
But gladly go the extra mile.
This do in remembrance of me.

When twilight comes in peace or pain
And unknown is the way ahead,
Don't cry and cling to what has been
Give thanks for what is yet to be.
This do in remembrance of me.

For as you walk the road I trod
In caring, sharing, thankfulness,
The light on earth will brighter be;
And when I come to earth again
I'll hear your "Lord, remember me".

by Shirley L. Porter

APRIL 1985

GLAD TIDINGS

Volume 61 No. 4 **GLAD TIDINGS** April 1985

FEATURES

Resurrection Morn - a poem 4
by Shirley Louise Porter
Barrels for Guyana 5
by Dale H. Bisnauth
God Comes in Many Ways 9
by Ruth C. MacLean
The Miracle of Spring - a poem 12
by Shirley Louise Porter
Cross Cultural Considerations in Tourism 13
A Letter from Camp 15
by Chad Painchaud
A Challenge to Growth 16
by Marjorie Ross
Korean Geomancy 18
Pain of Love - a poem 32
by A. M. Reimer

REGULARS

Editorial 3
Dear friends 19
In The World - BWM News 21
Celebrate Youth 22
Books 23
News 25
Synodical Givings 27
Highlights 28
In Remembrance 31

A stirring poem in praise of Easter.

4

When is Christian charity demeaning to the recipients?

5

SHIP TO
GUYANA

Suggestions for growth from the 1800's.

16

CREDITS

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Written in Love

He is not here; for he has risen as he said. Matthew 28:6

As I look at Easter lilies for the April cover, my Christmas poinsettia still flames brightly on the hall table. A Sear's flyer arrives in the morning's mail announcing something new this year, an Easter amaryllis. "Don't be disappointed. Order Now!" It is only the first of February.

I am reluctant to leave behind the sparkle and glow of Christmas. The cards and the wrap are put away but the joy of the season lingers. *Christ is born!* The glad tidings have been announced.

Frederick A. Styles has called us an Easter people. Yet, we are a Christmas people too. We cling to the excitement of the festive season, dancing around the manger long after the child has left. We drag our heels on the road between Bethlehem and Calvary not wanting to think about the hurt and the sacrifice. Often we don't look beyond the cross, beyond the grave to the resurrection and the responsibility that comes with being an Easter people.

It is easier to wring our hands and pace the halls of sorrow and anxiety like anxious relatives at a deathbed; or like mourners at a funeral to tread reluctantly to the graveside for a final farewell.

In our hesitation, we are paralysed into inaction. We gather on the street corners of our little worlds moaning about the imminence of nuclear disaster. We close our shuttered windows to the violence on our streets. We worry about contacting diseases for which there is still no cure, about collisions in space, mercury poisoning. Like the crowd in New York we stand around passively while a woman is beaten to death. We shake our heads and turn away. We wash our hands...

What are we waiting for? Have we not heard the good news? He is not on the cross. He is not in the tomb. *He is not here; for he has risen.*

He is not here... he is alive in the world. I have seen his spirit in the tremendous response to the Ethiopian appeal. I have seen his spirit in the life-giving gift of a liver from a dead child so that another child may have new life. I have seen his presence in the renewed efforts towards peace and disarmament.

It is in us that Christ is risen!
Our living makes him real to men.
It is in us that Christ is risen!
God-in-man takes life again.

Frederick A. Styles

Let us be about his business, *for he has risen, as he said.*

June

Resurrection Morn

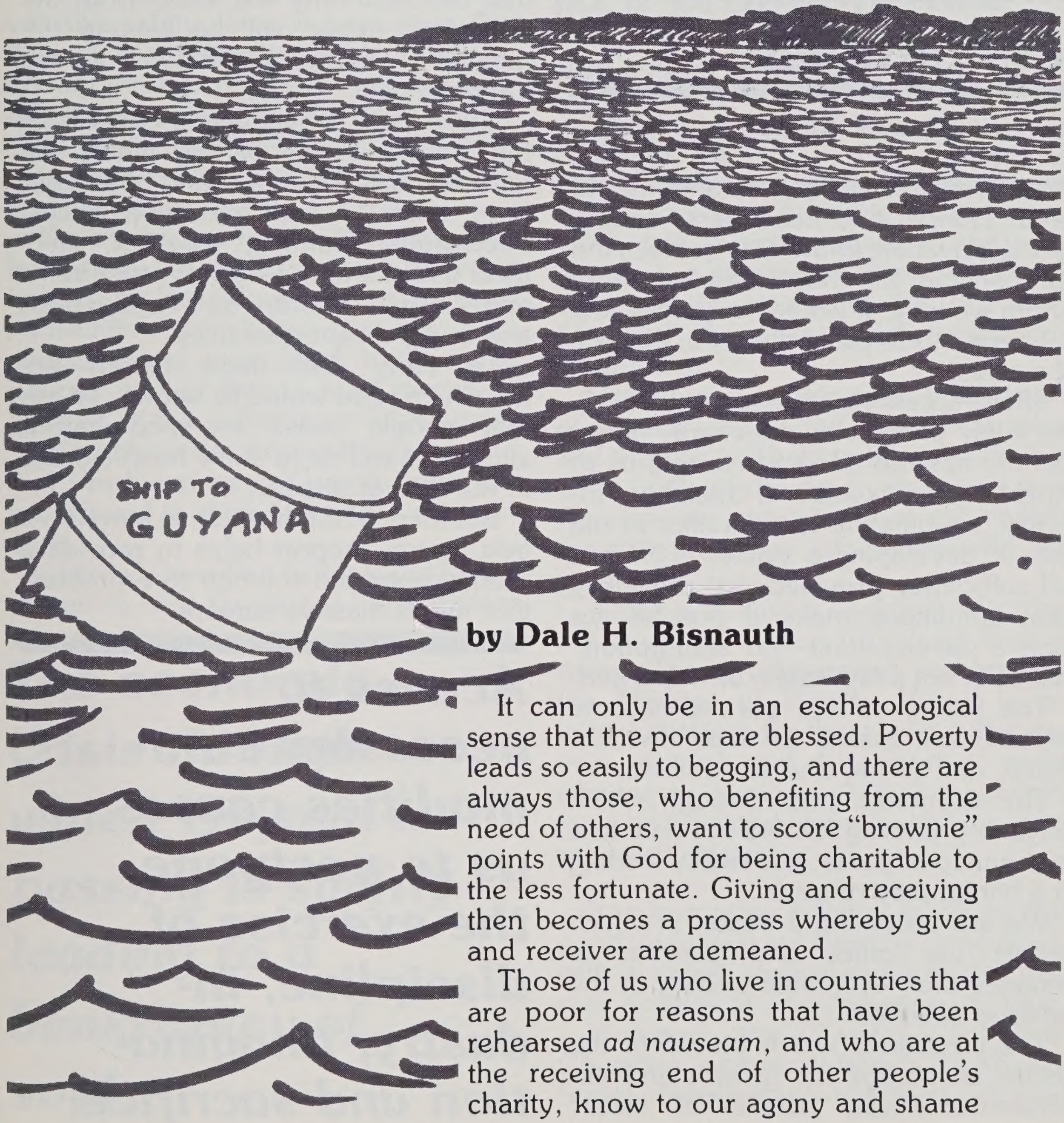
Praise God! It is finished; done.
The long night of the cross is past.
The trembling desolation
And hopelessness are gone.
And see – the stone is rolled away for me.
It is the glorious dawning
Of the morning of my soul.
Throw the mourning clothes away;
The Son of Heaven within me shines.
He lives. He lives,
And knocks to enter in.
Bar not the door against His coming
But welcome Him with joyous praise.
Doubt not that He is victor
And for us has won the battle
Over death forevermore.
Doubt blocks the way and keeps Him out.
Believe on Him; throw wide the door
And feel the fullness of life rush in.
He shows us all the way to find eternal life;
And also walks along with each of us.
Praise God! He lives!
And so do I
Because of Him.

Shirley Louise Porter

Shirley Porter, whose poetry appears on pages 4 and 12, has inspired *Glad Tidings* readers with her poetry before. Shirley lives in London, Ontario and is active in Hamilton Road Presbyterian Church where she has taught Sunday School, been a CGIT leader, a member of the WMS Margaret Ramsay Auxiliary and a member of the Board of Managers. When she is not writing poetry or travelling around the world, she works as a secretary-bookkeeper.

Barrels for Guyana

A Guyanese pastor speaks from the receiving end of charity, challenging Canadians to rethink their philosophy of aid to Third World countries.



by Dale H. Bisnauth

It can only be in an eschatological sense that the poor are blessed. Poverty leads so easily to begging, and there are always those, who benefiting from the need of others, want to score "brownie" points with God for being charitable to the less fortunate. Giving and receiving then becomes a process whereby giver and receiver are demeaned.

Those of us who live in countries that are poor for reasons that have been rehearsed *ad nauseam*, and who are at the receiving end of other people's charity, know to our agony and shame

Some want to score "brownie" points with God for being charitable to the less fortunate...

the vicious spiral that poverty/charity can induce.

In the first place we cannot deny our need. Hunger and nakedness, disease and deprivation know little pride. And our concern for the welfare of those whom we love, if not for ourselves, will not permit us to plead dignity in the face of a crisis.

Then, access to necessary commodities made possible by the charity of our friends, has the effect of causing us to postpone the exercise of discipline, industry, imagination and sacrifice at the task of developing a viable, economic self-sufficiency provided that prevailing local conditions make it possible for such a development—an assumption that is, in not a few cases, unwarranted.

The failure on our part to become self-sufficient makes us dependent on charity and so on, and on, and on.

The economic crisis through which Guyana is passing has led not only to a bankruptcy of purse; it is swiftly leading to a bankruptcy of soul.

We are becoming a nation in which people use office and position to enhance their economic welfare at the expense of others.

The conditions which prevail in the nation encourage the growth and expansion of a lively "parallel" or "black" market in which almost anything can be obtained from an American dollar to motor-car spare parts. It follows that prices on the parallel market are astronomical.

Whatever the dubious benefits of the parallel economy in the short run, and whatever our admiration for the host of enterprising entrepreneurs it has engendered, in the long run the price that this economy will exact from the Guyanese nation will be beyond the means of many generations in the future to pay.

Guyanese survival gets a boost from the thousands of barrels which we receive through the post and otherwise, from relatives and friends overseas. Food-stuffs, clothing, toiletries, electrical gadgets and a host of other items barrel into the country on a regular basis and in significant quantities.

To deny that these barrels are meeting a need would be wrong. To ask that people cease to send barrels altogether will be to show heartlessness in the face of distress.

But there is another side to barrels. At best, barrel support helps to provide a skimpy band-aid solution to a problem that needs massive surgery.

Access to necessary commodities causes us to postpone the exercise of discipline, industry, imagination and sacrifice.

The barrel support system helps to perpetuate a dependency mentality on the part of the recipients. It fosters, as well, a taste for "foreign" goods that is just enough to sustain a dissatisfaction with things Guyanese, but not enough to feed that dissatisfaction to the point where people would seek to eliminate the state of affairs that makes for our impoverishment.

Emigration from Guyana serves as a valuable safety-valve in a situation that has all the ingredients for a revolutionary explosion. Had it not been for this safety-valve the explosion might have taken place already. Barrels from emigrants ensure that the safety valve remains open.

No doubt, many an emigrant who feels guilty, or, at least, not justified in having emigrated, finds some small consolation in being in that circumstance of new good fortune that permits him or her to send barrels of goodies to the unfortunate back home.

It is with some of these things in mind that Presbyterians in Canada must approach aid to their Guyanese counterparts.

Clearly, Canadian help cannot be expected to feed Guyanese Presbyterians even if that were desirable. In any case, Guyanese are *not* starving in the way people are starving in Ethiopia. There are however, many cases of malnutrition, and of diseases which result from malnutrition.

The economic crisis through which Guyana is passing is swiftly leading to a bankruptcy of soul.

At best, barrel support helps to provide a skimpy band-aid solution to a problem that needs massive surgery.

Gifts of food supplements in the form of vitamin tablets, cod-liver oil capsules and the like, will help to off-set malnutrition until such time as Guyanese develop the resources that will enable the nation to cope adequately with the problem.

There is a serious shortage of drugs which will be with us for a long time to come. This is ultimately a problem for the Ministry of Health. But it is an urgent problem for those who suffer the pain, distress and discomfort of some ailment or another. A major concern must be for elderly people, children and pregnant women.

It is in matters relating to drugs that good intentions are likely to come down with a bump against some of the harsher realities of administrative red tape.

However, the Guyana Council of Churches, whose address is 71 Murray Street, Georgetown has been allowed to accept gifts of some medical supplies without much difficulty. The Council has set up a small distribution network which caters to people who need supplies of medication for diabetes and hypertension. These supplies come mainly in the form of tablets or pills. Bandages, pain-killers and ointments for skin diseases have also been received and dispensed.

The doctors who give their services to this programme free of charge, have drawn up a list of drugs which would be of great benefit to Guyanese at this time. A copy of this list can be made available to the Presbyterian Church in Canada.

There are a number of items which are often hard to come by, which although not prime necessities, would be welcomed by a Guyanese friend. These include toiletries (including toilet tissue), matches, salt and stationery items.

The problem here is with distribution. There will never be enough for every family in a congregation except in the smallest congregations. And the knowledge that some have gotten some "goodies" (usually unspecified) while others have not so benefited, does not make for goodwill particularly towards the person responsible for distribution. You would not want your charity to sow dissension among a congregation!

The local problems will have to be addressed by Guyanese themselves, particularly those who choose to remain at home.

Canadians can push their government to rethink its approach to aid, particularly the ideological bases to aid.

Suspicion, if not open quarrel, over the distribution of the contents of a barrel, I am afraid, can bring out the worst in us. I would personally want to avoid this.

It would be better if Guyanese persons in Canada were to send their relatives back home some of these items which I have listed as "not prime necessities"; but that barrels containing these things and emanating from church circles (congregations or Presbyteries) should not be sent to congregations in Guyana. This does not prevent families in Canada (whether local or Guyanese) from sending barrels to relatives or friends whom they can identify and to whom these barrels can go directly.

Guyana's problems are the problems of a small, developing country with a history of slavery, indentureship, colonialism and neo-colonialism. These problems are aggravated by a number of things that are local to the country and by other factors that have to do with a world economic recession, the geopolitics of the hemisphere, and with the imbalances in the North-South trading patterns and relationships.

The local problems will have to be addressed by Guyanese themselves, particularly by those who choose to remain at home. Those who want to revolutionize Guyanese politics and economics from a North American base as well as those foreign-based Guyanese who want to maintain or justify the country's economic or political status quo are often more a nuisance than a help.

Canadians can show solidarity with us if they are prepared to do a few things related to trade and aid in the area. We are asking for justice in North-South trading patterns. Canadians can insist that in the discussions over a New International Economic Order that Canada takes the side of the Third World countries and not of the U.S.A. as she has consistently done so far. Then, Canadians ought to begin to question and condemn the role of multinational corporations in developing countries.

As far as Canadian aid for development in the Caribbean is concerned, Canadians can push their government to rethink its approach to aid, particularly the ideological bases to aid.

As far as aid to Guyana is concerned, you can insist that aid be forthcoming only if the Guyanese government is committed to authentic development in favour of the majority of the population and if there is a dramatic improvement in that country's record of social injustices and denial of fundamental human rights.

Dale Bisnauth is Vice-Chairman of the Guyana Human Rights Association and Director of the Guyana Extension Seminary - a project of the Guyana Council of Churches. He has taught theology at the Theological College of the West Indies, has a six-points charge and is a past Moderator of the Guyana Presbyterian Church.

God Comes in Many Ways

The Guyana Project of the Eastern Division of the Woman's Missionary Society

The Eastern Division, feeling a special kinship, responds in a tangible way after careful, prayerful planning.

Next Month: The historical links of the Eastern Division with the Guyana Presbyterian Church.

by Ruth C. MacLean

Following consultation with members of the Presbyterian World Service and Development Committee, the Overseas Relations Committee and the Rev. Isaac Hansraj Singh, a Leadership Development Fellow who was studying in Toronto at that time, we decided to launch the Guyana Project in the Eastern Division of the Woman's Missionary Society. We formulated a plan for sending material aid to the people of the Guyana Presbyterian Churches. Letters were written to all of the ministers in the Guyana Presbyterian Churches telling them about the plan, and asking them to distribute the articles they would receive among the people of the congregations. We also asked them to let us know if we might be overlooking things which they needed.

The names and addresses of the ministers were printed in *The Presbyterian Message* * along with a list of suggested articles which fell into four categories: Clothing, new and good used; Drugs and Medications; Toilet Accessories; Writing materials. We asked our people to try to imagine what it would be like not being able to go out and buy the many things we take for granted. We suggested that they look for and become acquainted with people from Guyana who may be working or attending university in their area. They would be able to provide up-to-date information. We asked that all of our members pray for God's guidance as we sought to help our sisters and brothers in Christ in Guyana. We suggested that because of the difficulty of communication between here and Guyana, we might not receive replies, but we would have the satisfaction of having responded to the "cry for help".

Many of the missionaries sent to Guyana by the Presbyterian Church in Canada were supported by the Eastern Division. When Guyana became independent in the 60's, the churches there asked that they be allowed to carry on without help from the Presbyterian Church in Canada. When our children grow up and leave home, we do not cease to love and care for them and to be concerned about their welfare. So the Eastern Division has accepted its responsibility and the challenge. The response and enthusiasm shown by the Auxiliaries in all of the Presbyterials has been overwhelming. Many parcels have been sent containing a wide range of materials. Some groups have sent a lot of small packages at the same time, (it was suggested by some of the ministers that we keep the parcels small), others have set up a systematic plan whereby they send one parcel a month to a different minister. Some groups are having sales to raise money to buy supplies; in congregations where I have been able to speak at a regular service, men and women who are not members of the WMS, have made contributions to assist with the postage which is very costly. Children too have become involved, contributing special offerings, and writing letters to children in Guyana.

When our children grow up and leave home we do not cease to love and care for them.

God is working through you at this time to help us.

The response from Guyana has been most heartening. I have had replies from seven of the nine ministers and some of the Auxiliaries have received letters of thanks from women's groups there. In all of these letters deep gratitude has been expressed for our "Christian concern".

They report that the parcels are arriving intact, although one had the tooth paste missing! They ask us not to forget food stuffs — powdered milk, potatoes, packages of soup, etc. One minister suggested that more used clothing be sent, as well as used bed linens, curtains, stationery, pens, pencils, vitamins, cough medicines, aspirins and any non-prescription drugs. Others ask for teaching aids for use in the Church Schools.

We are hoping that this will be an on-going Project because, as some letters indicate, the situation is worsening.

Here is a quote from one of the letters I have received: "Greetings in the name of Christ. I am so happy that there are many Canadians who are deeply concerned with our situation. This is indicative of the fact that Christ cuts across all barriers, and where there is a need, God's people are called upon to help. I must say that the Canadian Church is expressing the love of God in a tangible way because if you do it to the least, you are doing it to Christ Himself.... Our situation is difficult but I believe all things work for good to them who love Him. God will not forsake us. As a matter of fact, God is working through you at this time, to help us. He comes in many ways. We want to offer our sincere prayers for you and the Presbyterian Church in Canada".

**The Presbyterian Message* is the official magazine of the Woman's Missionary Society, Eastern Division.

Ruth MacLean was Mission Secretary for the Eastern Division.

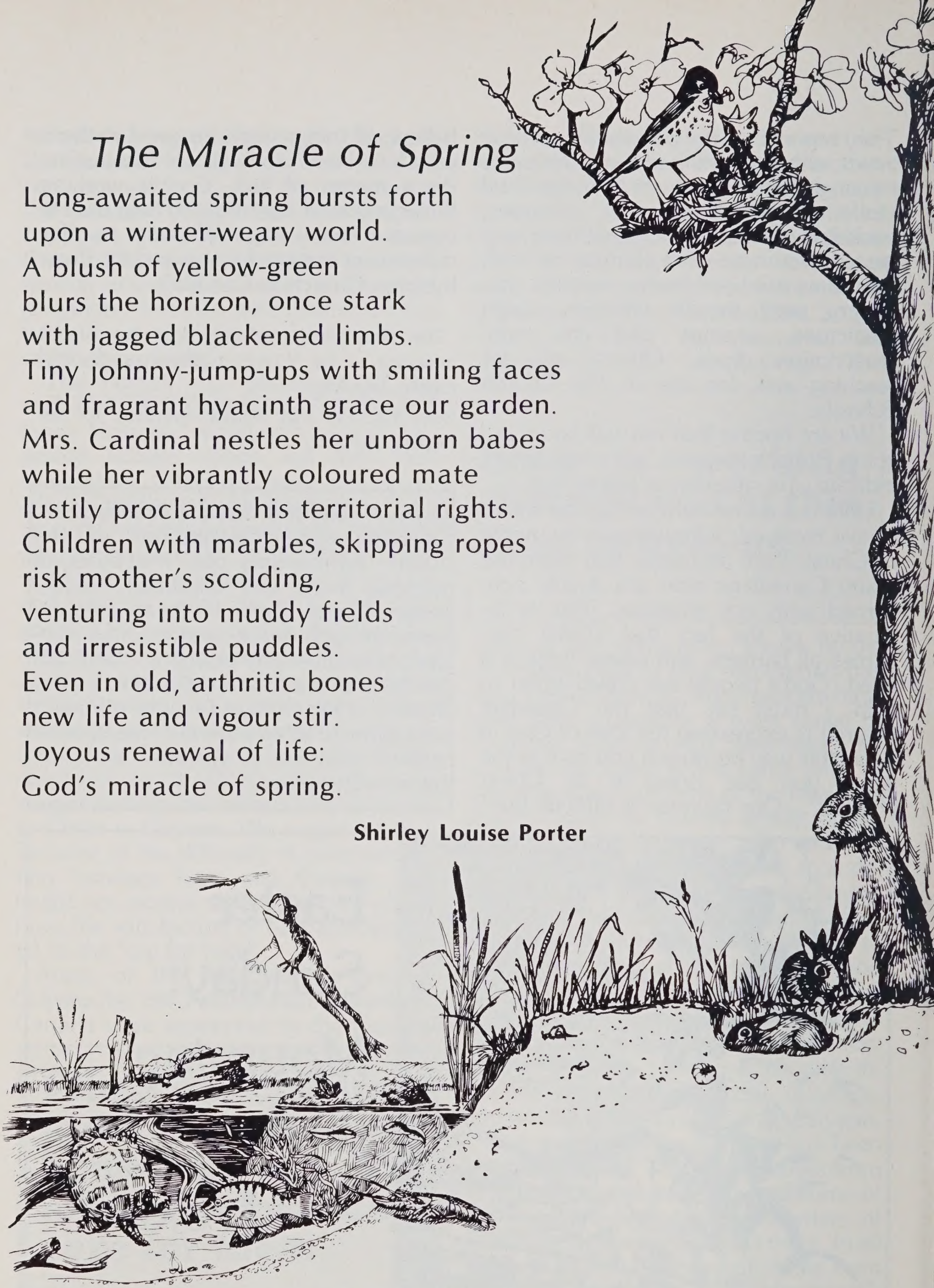
In April 1985 the Guyana Presbyterian Church begins celebrations of the 100th Anniversary of Presbyterian witness there. Our Canadian Presbyterian Church joins in these celebrations through prayer and through support of Anniversary projects. The WMS (W.D.) and the Eastern Division of the Woman's Missionary Society will send delegates to attend some of the special events planned in Guyana. More articles will follow.

Easter
Sunday:
Mourning
has
broken!

The Miracle of Spring

Long-awaited spring bursts forth
upon a winter-weary world.
A blush of yellow-green
blurs the horizon, once stark
with jagged blackened limbs.
Tiny johnny-jump-ups with smiling faces
and fragrant hyacinth grace our garden.
Mrs. Cardinal nestles her unborn babes
while her vibrantly coloured mate
lustily proclaims his territorial rights.
Children with marbles, skipping ropes
risk mother's scolding,
venturing into muddy fields
and irresistible puddles.
Even in old, arthritic bones
new life and vigour stir.
Joyous renewal of life:
God's miracle of spring.

Shirley Louise Porter



Cross Cultural Considerations in Tourism

The following is taken from "Contours", newsletter of the Bangkok-based Ecumenical Coalition on Third World Tourism. It is from a discussion paper published by the Beirut-based Middle East Council of Churches which is "seeking ways to be creatively involved in tourism in the Middle East".

Considerable skill and sensitivity is required when one moves from one culture to another. There are two salient points in this regard: One can offend, exploit and create misunderstanding by lack of cross-cultural sensitivity and awareness; but on the other hand, one can discover, relate and experience tremendous pleasure in communicating with other peoples if one develops some basic cross-cultural skills.

If you have committed yourself to seeing how other people see and understand the world then you have agreed to put yourself in the role of learner. The singularly most important element for the person interested in communicating with people of other cultures is to recognise that his/her attitude is of critical importance: learning cannot occur unless you believe in your own fallibility. The first series of points for consideration and discussion focus on cross-cultural skills; the second group deals with learning. Try to reflect on their meaning and discuss each item with other group members—before and during your proposed trip.

1. Try to be aware of the fact that many cross-cultural differences are not immediately visible. In modern times external similarities between cultures may converge more than ever before but the "invisible" factors of history, traditions and beliefs can create wide divergences in perception and understanding of events.

2. Listen to what the other person is trying to communicate — not what you have decided that person is going to say and not what is going on in your own head.

3. Try to use language that is descriptive rather than language that makes you the judge expressing approval or disapproval.

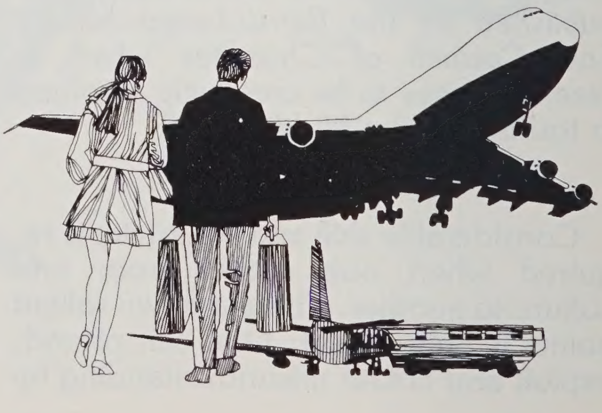
4. Try to recognise that some of the things we say are part of deeply conditioned views and that the more we recognise how cultural conditioning shapes our value judgements the more we can appreciate and be compassionate about other peoples' conditioned responses.

5. Remember that effective cross-cultural communication invariably leads one to question the absoluteness of our own judgments and assumptions.

6. There is little point in delivering judgements or opinions that you know will provoke a reflex response — better to form a question that seeks further clarification.

7. Learn the art of being tentative as opposed to being dogmatically self-assumed.

8. Become more suspicious of your own "wisdom". Learning is a process. Facts, insights and theories are all part of that process. The expert is someone who is committed to learning more. Learning begins with asking questions from as many angles as you can think. Your experience — what you see, hear and feel — provide the basic material for learning. Most learning takes place in informal situations. Learning is associated with values such as honesty and qualities such as humility. Sometimes we learn through persistent effort to understand, sometimes through joy and suffering; sometimes through cool observation — in other words learning can occur at any point if we would remain open to it.



A Letter from Camp

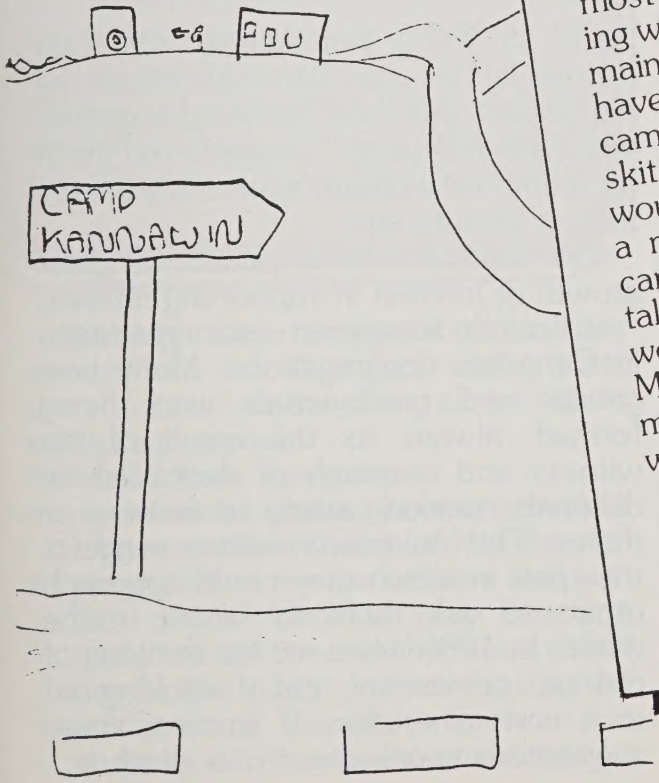
by Chad Painchaud

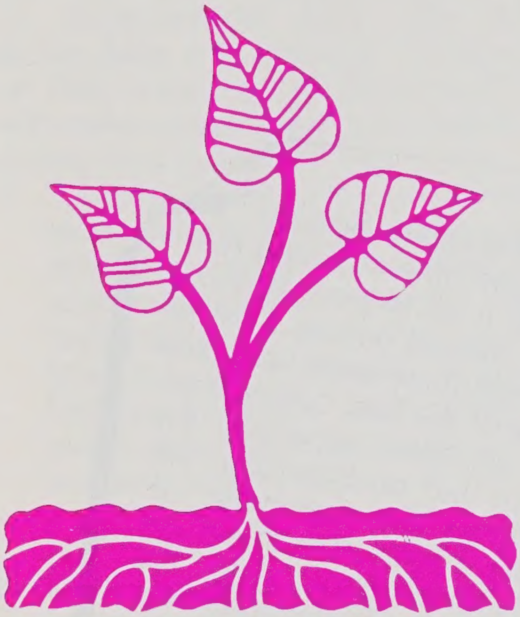
Dear Womens Missionary Society

I had a very good time at Camp Kannawin and I owe it all to you. Without you I would of missed out on a lot of things. The people there were very nice to me. I had one of the best counsellors. The food was excellent especially the Korean food we had on Saturday. We done lots of things like swimming, archery, and crafts. I done other things too like bible study and cookout skills. We had an ugly contest. The counsellors were supposed to try to look their ugliest by dressing up. Our cabin won Miss Clean Kannawin (a doll) that goes to most cleanest cabin. When it was raining we got to play floor hockey inside the main building. At night we would go and have campfire down by the water. At campfire we would sing songs and have skits. I learned lots of new songs. We would have worship every morning and a main one Sunday when the parents came. Oh I almost forgot about the talent show but the other kid in my cabin won, he was pretty happy about that. Mrs. Kyle was the lady. She comes from my church. The director Lois (Tweety) was very kind to us.

Love,
Chad Painchaud

Chad was sent to Camp Kannawin last summer by Calgary-McLeod Presbyterial through a gift from the M. Margaret Renton Memorial Fund.





A CHALLENGE TO GROW

by Marjorie Ross

Every living thing must change and grow. Our house plants may lie dormant for awhile, but sooner or later they must put out new shoots. Those that do not are slowly dying.

The same is true of our Women's Missionary Society (W.D.), of our presbyterials and our local groups. Most of us know this. We *want* our group and our Society to grow. But how can we make it happen?

First of all, as Paul told the Corinthians, "it is God that gives the increase". We can sow the seeds and water the new sprouts of interest and activity. God will bring the harvest.

•••••

Having just written the above introduction to this article, I visited my mother in Brantford where I heard of the plans in Paris Presbyterial for their centennial this year. Among some of the old papers they had gathered together, were the following "Suggestions" from an unknown woman, speaking perhaps from a century ago.

The 1880's was a period of great growth of interest in supporting mission - particularly to women - among women in Canadian congregations. Many new groups and presbyterials were being formed, always as the result of the witness and outreach of dedicated individuals, working singly or in twos or threes. This unknown woman suggests the spirit in which they could approach others to ask them to "share in the work". In 1985 when we are thinking of change and renewal, and of reaching out to a new generation of women, these suggestions speak directly to all of us:

Suggestions

1. Be sure that this undertaking is of God.
2. Be equally sure that you are in earnest and that you are consecrated to the work you have in mind.
3. Cherish a deep sense of your privilege in being allowed to serve the King and the King's people in this matter.
4. Remember that the work is His, not yours.
5. Never appeal to unworthy motives; you are a servant of a King.
6. Ask of others as you would have them ask of you, making it easy for them to refuse if they cannot participate. Respect their feelings and their liberty and judgment so that they may take part freely and willingly. If difficulties are in your way there is more room for your Father to reveal His power.

Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God. John 11:40 KJV

Keeping these suggestions in our minds, let's ask ourselves some questions to see if we are doing all we can to encourage growth.

As individuals, have we:

- renewed our personal commitment to Christ and the mission of His church?
- prayed often for the witness and service of our Society, truly believing that God will use it in the future as He has in the past; and asking for the guidance of the Holy Spirit in reshaping it to meet new challenges?

As members of local groups, have we:

- prayed for openness to God's guidance as to how He can use us in bringing new members into the group?
- shown a genuine and friendly concern for the other women in our congregation, particularly younger women and newcomers?
- been helpful whenever possible, offered transportation, tried to put ourselves in their situations?
- built personal "bridges" between ourselves and women in "non-WMS" groups in our churches which might lead to more co-operation in the future?
- shown by our enthusiasm that our participation in WMS is a source of joy and strength to us, and not a duty?
- made sure that there is no enmity or bitterness amongst members of the group, and taken steps to recognize -and then reconcile - differences when they arise?
- contributed our talents towards making the programs beneficial to all, whether through the devotions, the study or the fellowship?
- given personal invitations to women to attend our group, and made them feel welcome when they have come?
- taken time to visit or call those who are interested but cannot come to meetings?

As the book *On Wings of Faith** shows us, time and again it has been the dedicated witness and outreach of individual women that has led to growth. How can we, each one of us, help the Society to grow?

**On Wings of Faith* by Mary E. Whale ... see Glad Tidings, January 1985, page 23.

Next month: what groups and presbyterials can do.

Korean Geomancy

More on the 1984-85 MISSION STUDY THEME

In Korea, geomancy is a method of divination for locating sites for cities, residences, and burial grounds. According to theory, happiness and prosperity will prevail over the house which is built on an ideal site.

The site of the ancestral grave must be ideal as well, as the location is believed to exert a lasting and decisive influence over the destinies of the entire family.

BASIC THEORY

The basic theory of geomancy stems from the belief that the earth, being the mother, is the producer of all things, and the fever or energy of the earth residing in each site exercises a decisive influence over those who utilize each piece of land. The theory asserts that where male and female, that is heaven and earth, are in concord and communicate with one another, the inner fever or energy will spring out, the outer energy will ferment, thereby producing wind and water. Thus the Korean word for geomancy is PUNGSUE, literally meaning wind and water.

MYONGDANG

Topography is thus the essential factor of geomancy for it is these points, where the energy flows and is stored that are considered MYDONGDANG or propitious sites. The most ideal site is ground surrounded by mountains—a high, rugged mountain to the north, flanked by hills folded in many ranges to the left called the blue dragon and to the right, the white tiger. The building or tomb must face a low hill in the south and the center of the site should command a relatively wide expanse of plain to the front. A river flowing through the plain makes it an ever more ideal location.

Such requirements are met through the letter by the capital city of Seoul. This location was selected about 550 years ago after much research and consideration by King T'aejo, the founder of the Yi Dynasty.

SITE FOR YI DYNASTY

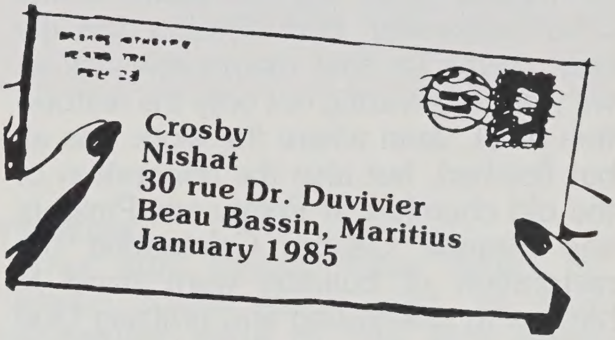
The city is surrounded by mountains—the high, rugged Pukak Mountain (the turtle) to the north, the Naksan Mountain (the blue dragon) to the east, the Mallidong Mountain (the white tiger) to the west, and Namsan Mountain to the south. Through the basin flows the Han River and the Chong-gyech'on Stream, making the site the perfect seat for the government. As it was, the Yi Dynasty prospered for some 500 years.

SITE FOR TOMB

If a person or family experience one misfortune after another it is attributed to the disadvantageous location of the residence of ancestral tomb. If the site of a village has been selected well geomantically, villagers should receive many benefits; filial sons, loyal subjects, and faithful wives abound. The modern cemetery has frustrated attempts to locate the ideal burial ground by urban dwellers but rural people to a large extent are still preoccupied with the principles of geomancy, going to the great length to find the choice of MYONGDANG.

The Minjoong Shinmoon Korean-Canadian Community Newspaper. Reprinted from Multicultural Gazette with permission.

Dear friends,



Crosby
Nishat
30 rue Dr. Duvivier
Beau Bassin, Maritius
January 1985

I am starting this letter waiting for the plane to take off on our way from Vancouver to Toronto at the midway point of our short furlough. Behind us is: the five days I spent in Montpellier and Strasbourg visiting with our Mauritian theological students; the fascinating week we spent together as a family in Paris, visiting bookshops, meeting with Church officials, relaxing and sightseeing; two weeks in Scotland with Liz's mother and many friends; a little more than three weeks in New Westminster with my parents during which my brother and his family joined us for our first ever Christmas all together. Now, after some deputation work in the Vancouver area and a delightful return to Sooke on Vancouver Island (the first parish we served in after our marriage) we are on our way to Toronto for a week of meetings and medicals, thence to Washington DC for a stay with Liz's sister while doing some speaking for some of our supporting churches and investigating educational possibilities for some of our Mauritian students, and finally to Quebec for time with the francophone section of the Presbyterian Church in Canada. We are scheduled to return to Mauritius on the 4th February...

The year 1984 was an exciting one for the Presbyterian Church in Mauritius. When Liz wrote our last letter in October 1983 she spoke about the restoration work which was underway at St. Jean in Port Louis and about our preparations for an evangelistic campaign in 1984.

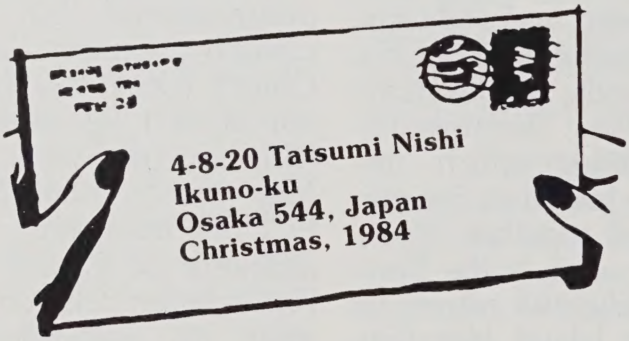
We were greatly assisted (in plans and preparations) by the Presbyterian Church in Canada and the Presbyterian Church (USA) who had made grants to our church for evangelistic work and then also paid for a three-week visit in May by Dr. Jim Sauer (formerly a PCUSA missionary in Zaire and Coordinator of Church Growth with the Presbyterian Church in Canada) who gave us tremendous assistance in organizing the programme and producing the material for the Festival of Faith. All the posters, invitations, leaflets and booklets we printed were financed by the community of francophone protestant churches (CEVAA): what a joy it was for us to know that the world-wide Church was supporting, praying for and rejoicing with us!

The Festival was launched on the 4th August with a weekend music and drama workshop for participants from all the parishes, then continued with a week of events in each parish (singing, sketches, films, puppets, speakers and special services), and finished with a mass service of rededication at St. Jean, the mother church in Port Louis, on the 23rd September. Rededication was the right theme for that memorable day as we were celebrating not only the restoration of St. Jean where the work was all but finished, but also the restoration of the old churches at Pointe-aux-Piments and Grande Gaube. Celebrating the restoration of building went hand in hand with celebrating and praising God for the work of renewal which his Spirit had wrought in the life of the Presbyterian Church of Mauritius, in the hearts of his people. Each parish presented and spoke about the banner which had been made during its festival week, presented one of the liturgical furnishings (pulpit bible, baptismal font, communion vessels, etc.) and led the singing of a hymn. Then, after the sermon we celebrated the sacrament of Holy Communion.

Communion was the culmination of it all: communion with the Church's origins in the magnificent work of Jean LeBrun who had built and consecrated St. Jean 144 years before, communion with the Church universal represented by visiting pastors from reformed churches abroad and by leaders of the Roman Catholic, Anglican and Seventh Day Adventist churches of Mauritius, and communion with God through the work of our Lord and Saviour Jesus Christ.

Thank you, all of you, for the loving friendship, the financial support, the prayer and the interest with which you have each in your own way supported us and the Presbyterian Church in Mauritius. Thanks be to God!

Brian, Liz, Alison and Jonathan



Greetings to Joy!

Joy comes on strong at Christmas — irrepressible, wholesome, vivacious in the coming together of so many from such different places to share gifts of joy's birth to all people. Raising our cup of 1984 with you, it is again, and even more, *chookbae* — cheers to joy.

This year we have seen new lives begun . . . lots of births around us for a promising and busy future of faithful parenting and peer-care. We've celebrated living in love, whether our own 25 years of marriage, or the freshness of newly-weds dear to us. We've shared lives making new beginnings, turning from fear, self-hate, darkness to light and love and courage. The more we are aware of the hurts around us, the greater the joy of being a part of God's coming that many may be raised to new and fuller life. Joy unbound spurs us on in struggles in our various places. Let us take joy to our hearts once more, for the God of glory and grace has sent His pride and joy to be with us.

Grace has come often, and we welcome its vitality now because it dwells among us in human form only as it is one with truth. Grace came, and has returned to its own in many lives which were fulfilled in 1984. Dad Mahaffey's moments of grace were many, and we deeply appreciated the good graces of friends near him at his earthly end. Grace in dying we also shared with elder Kim, Kyung Chu of Osaka, thankful to the end for his opportunities to live and to give, and with a member of the Arirang Chorus whose higher commission was beyond the times of witnessing she had looked forward to in 1985. The spirit of grace at work in them and others promoted this year only add urgency to our own services.

Many events and many people spelled out and animated grace and truth for us to live up to this year, and to follow up in the new year. Friends and neighbours in Tatsumi with hopes and pains — Korean women with a sound Christian president rising up to crusade for a new future — the meeting of like spirits and hopes in the first national consultation of Japan's four major minority peoples — the season of trials over acts of resistance in the injustices of the Alien Registration Law of Japan — new and true developments in the Korean Christian Center and the Korean Y.M.C.A. . . . Let us go on to greet grace and truth with high expectations.

Greetings to hope!!

May joy, grace and hope come to you and your family in the New Year for God's shalom.

Beth, Jack and Gwyn McIntosh.

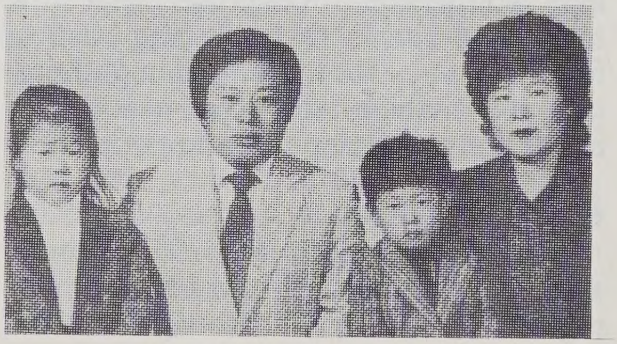
In The World - BWM News

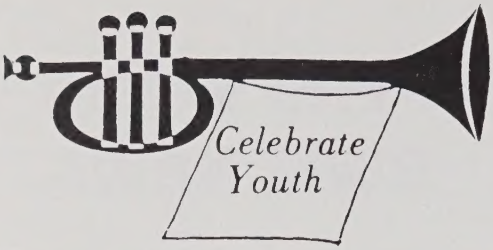
TAIWAN

The Kim Family have been in Taiwan since early 1984. In the November issue of The Rice Bowl **Choong Mok** writes, "...we have been striving to adapt ourselves to new circumstances. Thank God for His great help to us. Every day I study Mandarin conversation at the National Taiwan Normal University Mandarin Training Center.

My wife, **Yung-Ja,** also started Mandarin study at the Mandarin Daily News Language Center. Our daughter, **Sun Hae,** has begun first grade in the Taipei Korean Primary School, and our son **Yo Han,** in the Chinese kindergarten.

We will attend worship and establish close relations in the Taipei Hakka church... We trust God will be with us. We are praying everyday to God for the mission to the Hakka people and our future place of work, and for a good relationship with the Canadian Presbyterian missionaries in Taiwan".





Around the World

Canada

A conference was recently held at Trinity Western College in Langley, B.C., co-sponsored by the "World Conference on Religion and Peace", Vancouver, Canada and Japan. The young adults from Canada and Japan included Bahais, Buddhists, Christians, Jews, Moslems, Native Canadians, New Religions, Shintos, Sikhs, Unitarians and Zoroastrians.

This inter-faith meeting with a common interest laid the foundation for working together, exploring differences and developing respect for those differences.

Frankfurt, Germany

The federation of national committees of the International Christian Youth Exchange held its general assembly here in November. Among other things, the ICYE staff report called for clear guidelines on ICYE involvement in issues of ecumenism, disabled, North/South, peace, women and political and social involvement in general.

Carlos Sintado, World Council of Churches youth director, who addressed the assembly on "the meaning of being ecumencial", observed that the federation seems to be "trying hard to find new ways for more meaningful programmes which suit the needs and aspirations of today's young people".

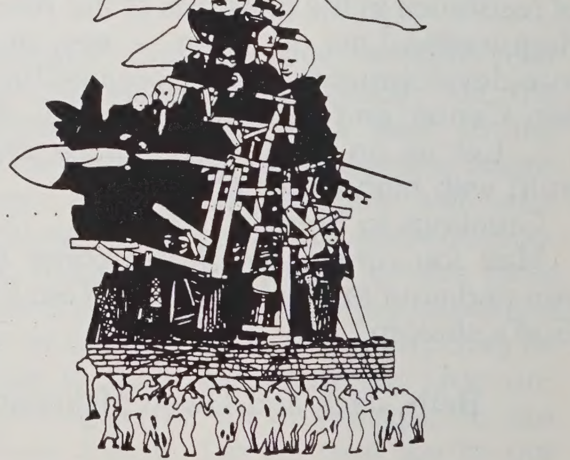
Havana, Cuba

Thirty participants from 20 countries spent two weeks in Cuba for an "inter-regional encounter on the rights of the people". The group expressed appreciation for achievements of the revolutionary processes in Cuba and Nicaragua, and opposed US policy and actions in various parts of the world. The meeting was under the joint auspices of the Ecumenical Youth, with support from the youth section of the Geneva-based World Council of Churches.

Plenary sessions included biblical, theological, legal and pastoral presentations on issues related to the theme, plus overviews of the situations in Latin America and Europe.

Delhi, India

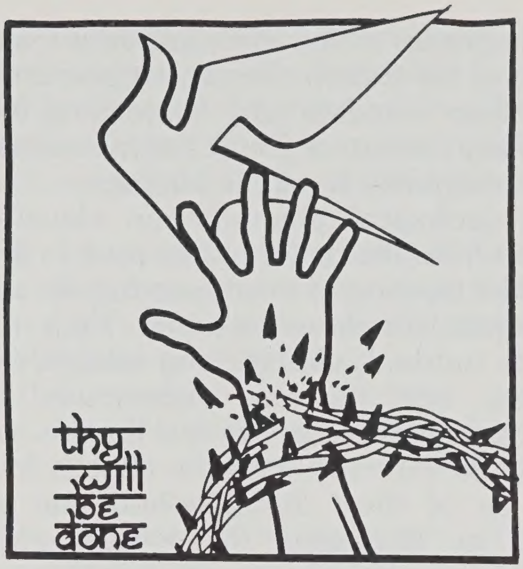
A new series of posters by Singapore artist Gerard Choi focuses on aspects of

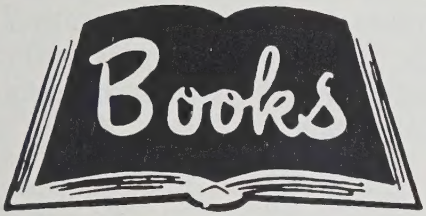


the recent Asia Youth Assembly theme *Thy Will Be Done*.

The "Logo" poster is an adaptation of the official Assembly logo and shows a youthful hand bursting through the crown of thorns to release a dove. Many will see this as a resurrection symbol but it can also be seen as a youthful spirit of celebration and freedom in the midst of suffering.

The "Pyramid" poster depicts Asian youth overturning the pyramid structure of power, wealth and military might as part of the process of transforming society.





Books

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

HOLY WEEK *A Novel by Paul Scott Wilson. Woodlake Books, 1984. $9.95.*

The author of *Holy Week* takes his readers on a trip to a small mining town in Northern Ontario where we visit Rev. Jason Hallweek and his wife Emma. We arrive just prior to the Easter Season. Our host has been in the community for eight months, and it would appear that his honeymoons — with his wife and with his congregation — are over. Emma is preoccupied with her seven weeks' pregnancy and she is so disturbed by her husband's procrastinations that she fails to recognize his insecurity and self-recriminations.

As we stroll through the cheerless, windswept streets of the town, we feel a strong empathy with Jason.

Rev. Hallweek, like members of his congregation, is familiar to us. We recognize them from other towns, other congregations. From Mrs. Crowe, owner of the general store who hears and activates all town gossip to Henri Dubier, the town drunk, the cast is a fascinating one. The plot has all the ingredients of a good novel — suspense, drama, sex, violence, pathos. But we sometimes wonder if the author set out to build a story around these components rather than allowing them to become part of the narrative. The basic story of a man's struggle to find his true identity is continually interrupted by bits of philosophy, tiresome metaphors and mythological treatises. The story does not always flow smoothly.

Rev. Hallweek thinks he is "too intelligent" for his congregation. He is riddled with a sense of failure, with guilt, fears of insanity and of death. On several occasions his behaviour shows lack of control, poor judgment and is a little less than bizarre.

He comes to the most important services of the church calendar unprepared and then wonders why his relating the Ojibway version of Christ's atonement is not acceptable to all his listeners.

A geological phenomenon elevates Jason from the rank of town roué to the exalted position of town hero but we are not optimistic about the future. He is not apt to suddenly change long-established habits, nor has he experienced a spiritual awakening. We feel that his second honeymoon with the church folk will be of short duration and that as soon as discussing the town's great catastrophe lacks lustre, the town's people will return to their favourite pasttime — criticizing the minister. Once again Jason will wonder if his entering the ministry was a wise decision. We, too, wonder.

Despite the foregoing, Mr. Wilson has written a reasonably good, readable first novel. Although his declaration assures us that this story is purely a product of his imagination, we suspect that some of it at least, is autobiographical. If so, we hope that the author will share more of his experiences with us.

Mary Wilke

WOMEN OF ASIA: Yesterday and Today, India, China, Korea, Japan *by Soon Man Rhim. Friendship Press. $8.75*

Mr. Rhim, who was born in Korea, is an assistant Professor of Sociology at a university in the United States. He received his education in Korea and the U.S.A. When teaching a course in "Marriage and the Family", he found a "clear lack of historical and comparative materials from other cultures, especially Asian countries..." This lack of information led to the writing of this book.

At church today, the minister was speaking about the woman of Samaria. He mentioned that Nicodemus, of whom he spoke last week, could be considered a "high man on the totem pole". If the woman of Samaria wanted to be on this totem pole, "she would have to dig a deep hole in the ground to be able to get down far enough". This comparison also gives a clear picture of the position of women in the traditional era of the Asian countries considered in the book.

Girl babies were not wanted, some were killed and if permitted to live received cruel and humiliating treatment. Their parents had complete control of their future and could sell them as slaves or prostitutes or give them in marriage at a very young age. In China, Korea and Japan a female was expected to obey -first her father, then her husband and when a widow, her son.

Toward the end of the nineteenth century some reforms were enacted due to the writings of a few enlightened citizens and to the influence of Western ideas and Christianity.

After World War II, there was a trend toward equality of the sexes and more freedom for a woman to decide her own destiny. Progress has been slow as tradition is strong, especially outside the cities.

Women of Asia is timely when we are studying Korea. The historical part of the section on Korea applies to the whole country. The account of the position of women since partition is only about North Korea.

I found this book very interesting but also distressing. Even though the callous treatment of girls and women described in the book is in the past, one cannot read of it without being moved.

Mary Peckover.

NEWS

TAIWANESE LANGUAGE FORBIDDEN IN WORSHIP SERVICE

After successive embarrassing failures to enact legislations (Regulations on Churches, Shrines and Temples in 1979, and the Religion Protection Act in 1983), the Nationalist government in Taiwan continues their attempts to harass the only organized non-governmental institution (NGO) in Taiwan, the Presbyterian Church in Taiwan. Their effort is very persistent and well refined. They have accelerated to infiltrate some sessions of local congregations and sent more "adherents" to tape as well as to report on the Sunday messages. To preach and to witness the totality of the Christian Gospel of salvation, love, peace and justice in Taiwan calls for God's continuous guidance and wisdom, human courage, sacrifice and suffering, love and perseverance.

According to the Taiwan Church News (January 13, 1985) and the Taiwan Tribune (January 21, 1985), the Nationalist government has been sending instructions to various levels of governments, ranging from the Ministries of Education and Interior, Information Bureau, county and municipal governments, even town and village councils to issue "order to local churches to forbid them from using any dialects, other than the official mandarin Chinese in their worship". So far only the churches belonging to the Presbyterian Church in Taiwan have received these orders.

As usual, the authorities are aiming their effort at the most vulnerable points in the structure, those small rural or tribal churches, which are suffering from urban migration. The Executive Council of the General Assembly of the Presbyterian Church in Taiwan has taken the following steps at this stage of the issue:

(1) To stand firmly on the position that language of worship is an integral part of "Freedom of Faith" protected by the Constitution.
(2) To protest to the central government for violating the basic freedom of faith in writing and to be prepared to negotiate.
(3) To continue to document detailed information and data regarding actions taken by the authorities against any of the local congregations.

Presbyterians in Canada can support the Presbyterian Church in Taiwan through prayer and by writing letters to the government in Taiwan.

AN INTERVIEW WITH DR. C. M. KAO

by Cary Whallon

Recently, in an interview with Dr. C. M. Kao, General Secretary of the Presbyterian Church in Taiwan, he said that he wanted to express to the people of the Presbyterian Church in Canada his deepest thanks for the concern, encouragement, love and prayers that helped sustain him and his family during the time he was in prison. He feels very strongly that the prayers of many around the world are what gave him confidence to know that God was in charge of his life and gave him strength and courage.

What changes has he noticed since his release? ... traffic is very complicated; there are many new buildings and new highways; so many cars. It seems that today's society is more materialistic - spending too much money for clothing, ornaments and decorations and, wasting food. From his prison experience he learned that we need very little. If we have a simpler lifestyle, we can contribute more for evangelism, education, social service, and social concerns. Even though compulsory education has been increased from six to nine years, the system is causing people to become like machines, who can answer questions but who cannot judge right and wrong. A way to help this situation is to promote family education and Christian Education more positively.

Next, we talked about the Church today. Dr. Kao says that as a result of difficult days: 1) Church membership increased from 170,000 to 190,000. 2) More people are showing concern for suffering people, political prisoners and their families. Recently more than NT$ 1 million was raised for the victims of a coal mine disaster. Because of Christian concern many of the prisoners' families are inquirers or have become Christians. Many Christians are practicing "fasting and prayer" once a week or once a month, which is an important change in religious life. Fasting is difficult, but through fasting we feel the pain of hunger and through this can show our sympathy with those who are suffering and pray from the bottom of our hearts. 3) New leaders have emerged in local churches, Presbyteries and at the General Assembly level. 4) Many of our church institutions have new buildings. These developments are signs of God's encouragement and comfort to us.

What areas of concern still need our prayers?

1) A more cooperative attitude in the church... *between* local churches, *between* local churches and Presbyteries, *between* Presbyteries and the General Assembly and *between* the General Assembly and other denominations, including the Roman Catholic Church (both here and overseas).

2) Church and State relationship... some government officials are showing more understanding of the Church's stance. However, some tension still exists.

3) Our Church must stand firm on Christian principles. Our Church is not a political organization or a political party. We are a community of faith, love and hope so we need to be deeply concerned for social justice, peace, human rights and democracy. We must support what is right and speak the truth in love.

4) Our commitment for mission is to promote evangelism, education and social concerns. Although we have more Christians, the funds for these causes are still short. We need more people to be willing to make offerings for these purposes.

5) Theological students, pastors, Sunday School teachers, church leaders and all Christians need to become more dedicated so we are not serving for personal gain but for the benefit of all.

6) Government officials. We pray that they will dedicate themselves for the service of all people, giving up unacceptable practices and then receiving justice and happiness in their sacrifice.

7) The future of Taiwan. We love all the inhabitants whether Mainlanders, Taiwanese, Hakka, tribal people, and pray that all may live here in peace, justice and a democratic situation.

We ask you, the readers, to join us in prayer for these concerns to make a mighty voice to the Lord.

Reprinted from *The Rice Bowl* published by The Canadian Missionaries of the Presbyterian Church in Taiwan. November 1984.

Mrs. Whallon is a PCUSA missionary who has been Dr. Kao's English Language Secretary for the past ten years.

SYNODICAL GIVINGS
January to December 1984

	1984 Objective	1984 Actual
British Columbia	$ 47,500	$ 47,738
Alberta	50,200	48,543
Saskatchewan	23,500	21,648
Manitoba and Northwestern Ontario	33,100	29,234
Hamilton and London	296,700	268,278
Toronto and Kingston	298,200	277,176
Quebec and Eastern Ontario	120,900	114,654
	$870,100	$807,271
Legacies		91,645
Special Gifts		14,057
		$912,973

* * * * * * *

A note from the Treasurer

As I write this, a new year has begun. Looking back one finds our members faithful in prayer, generous in givings and in their deep concerns for others. I am most grateful for your friendship and support during the past year.

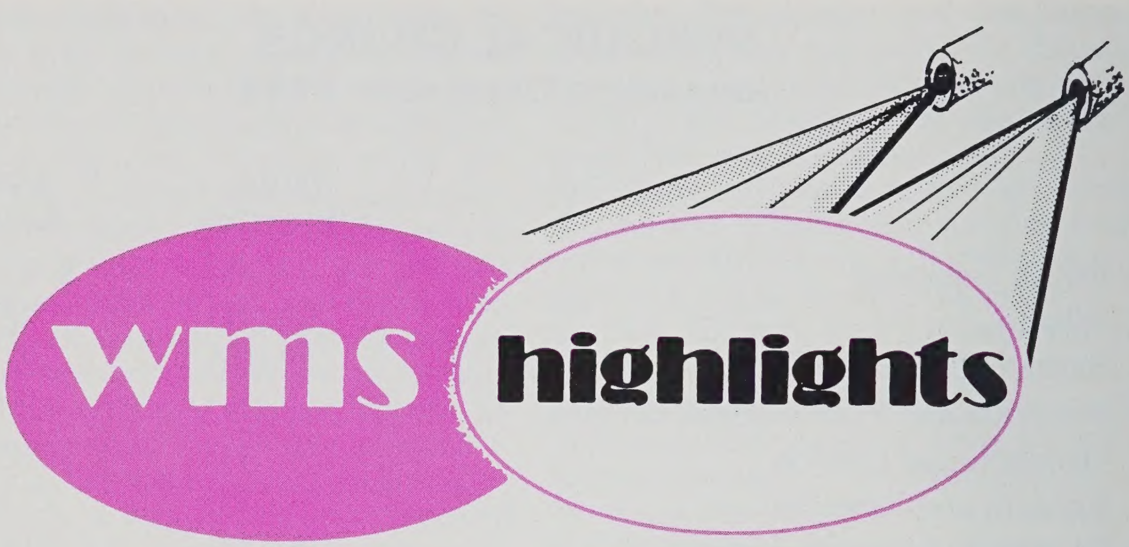
This little poem taken from a Church Newsletter has been an inspiration to me. May it also touch your hearts.

A Prayer
Lord, keep me sweet-
Keep me true;
Keep me loving,
Not just to You-
But to other folk
That I will meet
As I walk along Life's busy street.

Lord, keep me kind-
Help me share
This peace I have
With those out there
Who might never know,
Nor try to find,
Your love that gives this peace of mind.

Let our walk with The Lord during 1985 be one of dedication and joy.

Warmest wishes,
Margaret M. Alexander



wms highlights

PRESBYTERIAL NEWS

Chatham

Celebrate was the theme for the annual meeting of Chatham Presbyterial held January 16 at First Church, Chatham, Ontario with 87 ladies registering.

Mrs. Fern Simpson, assisted by Mrs. Alice Brown, led the devotions saying "To celebrate is to give joyful expression to that which we honour".

Two banners were presented: one by Mary Creasey to begin the 100th Anniversary Celebrations and one that went with the devotions.

Guest speaker was L. June Stevenson, Editor of the Glad Tidings who gave an interesting account of how the Glad Tidings is put together.

Mrs. E. Mee was in the chair for election of officers and installation service. Mrs. Thelma Wootton of Turin WMS is the newly elected president.

Pictorial history displays were made by each organization and are to be brought to each event for 1985.

Glengarry

The Annual Meeting of Glengarry Presbyterial was held in St. John's Church, Cornwall. A joint service of worship was shared with members of Presbytery led by the Rev. Fred Rennie.

Mrs. Iva Bush, president, presided for the meeting with the theme being "United in Prayer For Action in Mission".

The afternoon session opened with a hymn sing and devotions by Dunvegan Auxiliary. Prayer time was presented by the women from Vankleek Hill and a duet was sung by Mrs. Donalda MacKay and Mrs. Eldine Martin, Moose Creek.

Guest speaker, Mrs. Mary MacKenzie, Westminster Church, Ottawa spoke on "Mission". Mary is a member of Council and a WMS representative on the Board of World Mission.

Mrs. Moira MacGregor conducted the installation service for the new officers.

Barrie

The vivid colours of the beautiful new stained glass windows of Essa Road Church sanctuary caught the welcome sunshine between snowflurries as Barrie Presbyterial met for their Annual Meeting in Barrie, Ontario. Mrs. Helen Dafoe, Huntsville, president, welcomed everyone with a special welcome for Mrs. Audrey Anderson, President of Toronto-Kingston Synodical and Miss Isabel Anderson, Toronto Area

Secretary from Synodical. Mrs. K. Pearsall extended the kind hospitality of Essa Road Church.

Mrs. Harriette Rooney of Cookstown and Mrs. Gladys Gibson of Ivy conducted devotions following the theme *United In Prayer* "Pray without Ceasing".

Congratulations were extended to Mrs. Mary McNeice, a faithful member, who has been named Citizen of the Year in Gravenhurst.

In the afternoon, a memorial service was conducted by Irene Boyes. Guest speaker, Miss Leslie Bates, formerly of Vancouver, now in her third year at Ewart College, showed slides and told of the geography and lifestyles of people in Guyana where she spent three months last summer.

The election and installation of officers was conducted by Mrs. Audrey Anderson.

Peterborough

St. Stephen's Church, Peterborough, hosted the Annual Meeting of Peterborough Presbyterial on January 16 with 65 ladies attending.

Mrs. Jean Coull, president, constituted the meeting with prayer, and words of welcome were given by Mrs. Archbell of St. Stephen's. Mrs. Faye McMillan and Mrs. Jackie Kelly contributed greatly to the meeting with their music which was enjoyed by all. Burnbrae conducted the worship with Mrs. Glenn Hay giving a message in keeping with the theme "United in Prayer". A Remembrance Service was conducted by Mrs. Marion Curle of St. Andrew's, Campbellford. The Offertory Prayer was given by Mrs. Jean Montgomery of St. Paul's, Peterborough.

A Workshop "A Growing Society" was conducted by Mrs. Marjorie Ross, Chairman of the Goal Monitoring Committee for the Society, and Miss Anja Oostenbrink, A.E.C. Anja also installed the new officers.

Calgary-McLeod

On December 19th, the "Presbyterian Women" of Varsity Acres Church, Calgary, hosted the Presbyterial of Calgary-McLeod to an evening of carol singing and fellowship.

After a short Christmas worship, special guest Miss Agnes Hislop, through slides and discussions, told of her work as a missionary in India over the past 30 years. The 60 people who attended certainly found the evening stimulating and informative and would like to thank Miss Hislop. May her days be filled with happiness and joy as she begins her retirement and a new phase of life in Saskatchewan.

Brockville

The Brockville Presbyterial met at Knox Church, Morrisburg, Ontario, January 22 for their Annual Meeting. This marked the first meeting of their centennial year with the theme being "Forward Undaunted". Mrs. Hugh Wilson, Winchester, led the worship. The Rev. Ed Wiley, Morrisburg, conducted the installation of officers.

Mrs. Wilfred Folkard reported on the 100th Anniversary plans for the Presbyterial on May 29th at St. Andrew's Church, Prescott.

Mrs. Gary Clark, Spencerville was guest speaker. She spoke about her visit to Korea illustrating her observations with slides. Mrs. Newton Reid, pianist, accompanied Mrs. Bert deBruijn as she led a sing-song.

The WMS Synodical president, Mrs. Joan Sampson brought greetings and introduced Lynda Hoffos, the new A.E.C. to Quebec and Eastern Ontario.

Waterloo-Wellington

The annual meeting of the Waterloo-Wellington Presbyterial was held January 28 at Knox Church, Guelph, Ontario with members present from many churches in the area.

Mrs. Margaret Griesbach, president, presided with the opening service of worship conducted by the Rev. James Peter Jones.

Mrs. L. S. VanMossel of Calvin Church, Kitchener, was the speaker of the afternoon. The main thrust of her talk was the work carried on by Presbyterian World Service in helping to meet the needs of others in Ethiopia, Guatemala, El Salvador and wherever the need arises.

The meeting closed with a communion service conducted by the Rev. J. W. Milne of Knox Church, Guelph.

Maitland

"Make certain that the approved projects of our church receive adequate support, and that your gifts and prayers go to help those most in need", counselled the Rev. Douglas Lennox as he brought greetings from the Presbytery of Bruce-Maitland to the annual meeting of Maitland Presbyterial at St. Andrew's Church, Wingham.

Mrs. Harry Bateman reported that the allocation had been exceeded. Mrs. Robt. Bregman, president, asked each group to contribute to the C.G.I.T. celebration of seventy years of service. Mrs. Raymond Neill welcomed the women to St. Andrew's.

Mrs. Rod Lamb, Whitechurch, showed a filmstrip "In Hope Witnessing" - the history of the Christian church in Korea in relation to the Mission Study theme.

The Brussels women led the devotions on the theme "Go - Labour On". Mrs. Alex MacLeod urged all to give spiritual as well as physical aid to the helpless people of the world.

Mrs. Don Robertson, honorary president, installed the officers for 1985.

LOCAL GROUP EVENTS

Picton, Ontario

Sunday November 4, 1984 marked the 100th Anniversary of the WMS in St. Andrew's Church in Picton, Ontario. Guest speaker was Mrs. Eileen Parish with her husband Norman from Islington, Ontario. Mrs. Parish, past president of the Society, has participated greatly in the WMS at all levels.

Fort Erie, Ontario

At the December meeting of the E. May Duncanson Auxiliary of St. Andrew's-Knox Church, Fort Erie, Mrs. Edna Kirk presented to Mrs. Doris Monroe an Honorary Life Membership in memory of Miss Margaret Radford given by her sister, Miss Jean Radford. Dorrie (Doris), a beloved friend of Margaret Radford's, was also given Margaret's Honorary Life Membership pin.

St. Giles, Calgary
Koreans at Christmas

The idea was not one to set aside. Why not visit a Korean church in our hometown of Calgary? We, as members of the Athalie Read WMS at St. Giles, invited ourselves to an evening service at the United Korean Church. Korea was our topic of study, we explained, and not only were we received warmly and enthusiastically when we worshipped together, but our invitation for a return visit was gladly accepted.

With the help of Janice Aicken who knew several of the Korean members well, having helped in establishing their Sunday School, five fellow Korean Presbyterians came to the Athalie Read

Christmas dinner, dressed in traditional costume, and together with Janice gave the best introduction to a study anyone could hope for. We talked about how their church was formed in Calgary, what life was like for them in Korea and how they celebrated Christmas there, which traditions they had retained and why, and we listened to the haunting music of their homeland.

The singing of Christmas carols unites us with each one who has ever celebrated Christ's birth. Our evening together concluded with carols, and our hearts had been united in prayer, fellowship and song—and our invitation to come to the Presbyterial Annual meeting in February was accepted!

100th Anniversary Celebration BROCKVILLE PRESBYTERIAL 1885-1985

Place: St. Andrew's Presbyterian Church, Prescott, Ontario
Time: Wednesday, May 29th, 1985
Theme: FORWARD
UNDAUNTED
Come?
May your small flame
continue to light the
path for others at
home and abroad.

For further information contact Mrs. Vera E. Folkard, Blossom Road, Kemptville, Ont. K0G 1J0.

ANNOUNCING SUMMER SHARING PROJECT 1985-86

A packet of resources and suggestions of ways to involve children and youth in the Mission of the Church. Useful for Camps, Vacation and Church School settings.

THEME: Native Peoples of North America

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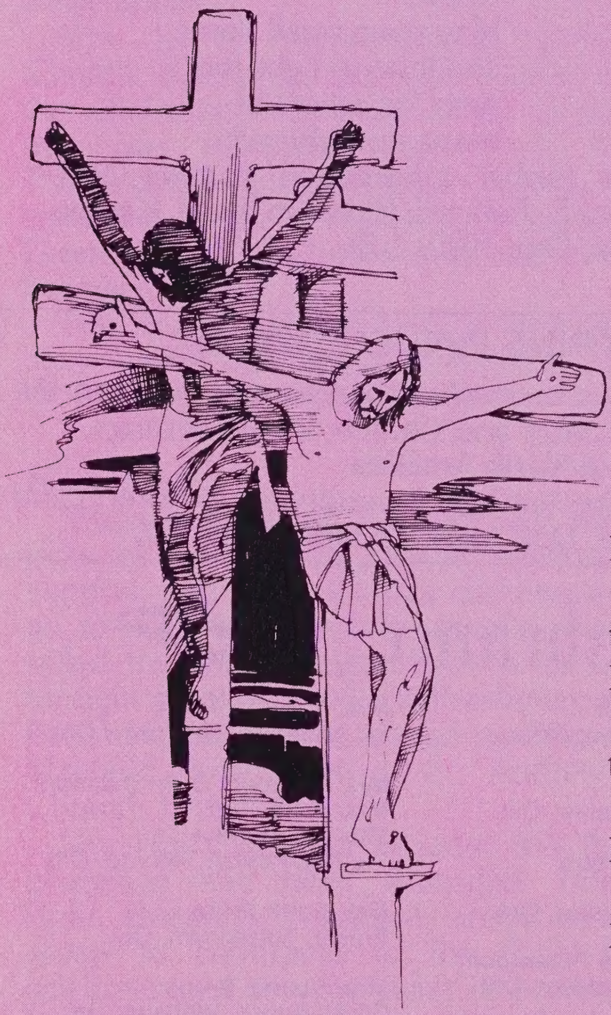

PAIN OF LOVE

How is it that in a broken
    bleeding body
there was a spirit that set me free
How is it that
    what was left in agony
to die in great darkness
    allowed my voice to sing and rejoice
How is it that even now
    as I suffer so minutely
I can somehow share that deep pain
    because it is rooted in love
a passionate love
    weeping in agony
for those who suffer for Christ
and those who suffer
    in their own denial
of the love
    that saved the world.

A. M. Reimer

GLAD TIDINGS

MAY 1985

Volume 61 No. 5 **GLAD TIDINGS** May 1985

FEATURES

Good to Know - a meditation 3
by Laurie Jackson
GUYANA - Historical Links of the WMS-ED 4
by Sara C. Cunningham
KOREA - Update on Sun Min 7
The Eye of the Beholder 8
by Robert C. Campbell
Youth Group Doubles 11
by Pam Bradshaw
The Spirit of the Lord is Upon Me - a meditation for Pentecost 14
Women's Groups Around the World 15
A Challenge to Grow - Part II 16
by Marjorie Ross
Honorary Memberships - 1984 30

REGULARS

Books 18
Dear friends 19
Celebrate Youth 22
News 23
Highlights 25
Our Readers Write 28
You Said It 31
In Remembrance 31

A meditation for a busy day.

3

Recalling the Church's historical links with Guyana.

4

An opportunity to witness to the Gospel.

8

CREDITS

Cover banner: Maplewood Presbyterian Church, Chateauguay, P.Q.

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Good to Know

by Laurie Jackson,
New Westminster, B.C.

On a clear day we have a spectacular view from our kitchen window. I really do love it! In the morning the sun rises and shines its pink haze over the Fraser River. At night the lights twinkle, from across the river, with a warm glow. My favorite part of the view, though, is Mt. Baker. This mountain towers over the landscape with majestic beauty—it stands alone!

One day last month I was regretting the fact that it was a foggy day and I couldn't admire "our mountain". Our son heard me and said - "Isn't it good to know it's there, even when we can't see it". That comment Les made has stayed in my mind.

Some days my life is busy, routine, and I am not clearly aware of God's presence. Other days I can sense and see His reality so clearly. But my feelings are not the criteria of His presence. I'm grateful for that! His hand is real whether I see it or not. God is *not* a far-off God who set the world in motion and then removed Himself from the struggle. He sent His Son to identify totally with our humanity. He knows our temptations and struggles. He knows how to lead us to fully realize life and our potential as human beings. Yes. Les, it's "good to know *He* is there, even when we can't see Him".

Prayer: Thank you for the beauty of Your creation, O Lord. Open my eyes today to appreciate the gorgeous world around me—mountains, ocean, trees, flowers. Help me, too, to see the beauty in people around me. We are all vulnerable, growing, needy people—most of all we hunger for the love we can only find in You. Thank You for Your involvement in my life and struggles. Because You care for me I have the courage to walk confidently today. Your presence upholds me and surrounds me. How I need that fact!

I think of friends today who struggle to face life without knowing Your help. Make me alert to share Your truth with them today. Make my life a witness, I pray.

Amen.

Scripture: Read Psalm 139

Reprinted with permission from *Come Walk With Us.*

Focus on Guyana —

HISTORICAL LINKS OF THE WMS- ED WITH GUYANA

by Sara C. Cunningham

The land is low, and scarce at times
There seems no line 'twixt earth and sky;
And here and there thatched roofs are raised,
With stately palm trees standing by.
The cattle graze in nearby fields,
The graceful ricebirds flying round,
The water in the adjacent trench
Moves slowly on without a sound.
'Tis Nature's picture here to see,
And still there seemeth one more fair;
The hearts of those who love the Lord
And try His love and joy to share.

In this beautiful poem Margaret Ramsay, missionary there for many years with the WMS-W.D., described the beauty of Guyana, the little country snuggled on the northern coast of South America and situated between Venezuela on the west and Surinam on the east. Living here are some six ethnic groups: East Indian, Blacks, Portuguese, Chinese, Aborigines and Europeans, as well as a few thousand of mixed races! Originally named British Guiana, the country became known as Guyana following Independence in 1966.

The Presbyterian Church in the Maritime Provinces was first drawn to this country by the *Rev. John Morton* of Bridgewater, Nova Scotia, who promoted the need for a Christian ministry among the East Indians there. In 1868, he was appointed to the island of Trinidad, and in 1883 requested the General Assembly to appoint a missionary to work in what was then called British Guiana. The *Rev. John Gibson* of Scarborough, Ontario, went out in 1885 but died four years later after caring for a Scottish minister from whom he contracted yellow fever.

Almost ten years passed before the *Rev. J. B. Cropper*, a graduate of Pine Hill, Halifax, was appointed to British Guiana by the Foreign Mission Board (Eastern Division). He served for 40 years and retired in 1936. Mrs. Cropper's sister, Miss *Elise Barlow*, also served in this field under the WMS-ED.

The first mention of Guyana in connection with the WMS-ED was in the Annual Report of 1899, which told of money being sent to Demerara, to the Rev. J. B. and Mrs. Cropper, who made their home in Georgetown, the capital city. The Rev. *George A. Sutherland* of Earltown, Nova Scotia, went in 1900 to serve for four years, when ill-health forced him to return. While there, he married Miss *Jessie Fulton* of Upper Stewiacke, who was working there under appointment of the WMS-ED.

The Rev. *J. D. MacKay*, also a native of Earltown, founded the Essequibo Mission in 1903, but in December 1905 he and a fellow-worker from the Scottish Church were returning from Troolie Island when a sudden squall capsized their boat and both were drowned. Mackay Memorial Church in Wakenaam was named in his memory, and his book, *Under the Southern Cross* was published by the WMS-ED in 1914.

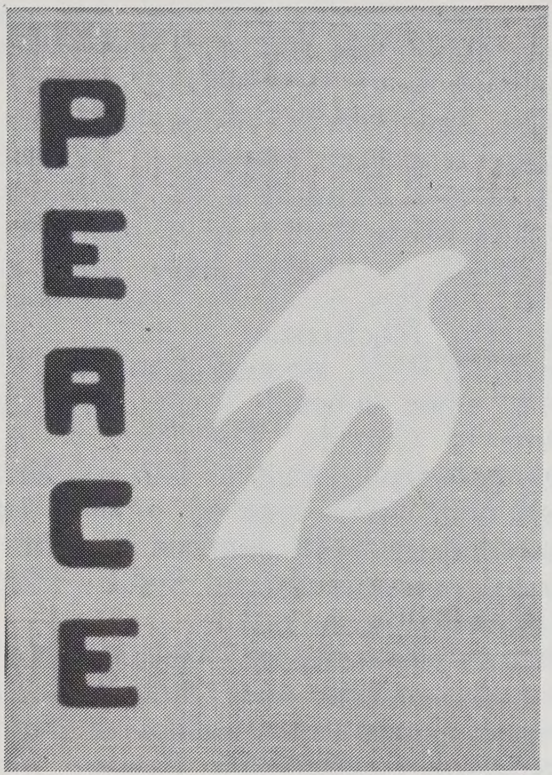
"Celebrate" banner sent in by Maplewood Presbyterian Church, Chateauguay, Quebec.

The Rev. *Gibson Fisher* and Mrs. Fisher came from England to Jamaica and offered themselves for service in Guyana where they worked under the Presbytery of Halifax from 1905 to 1933. The Rev. *A. D. MacKenzie*, D.D. and Mrs. MacKenzie, originally from Hartsville, P.E.I., laboured from 1906 to 1911, when ill-health forced them to return to Canada. The Rev. *J. A. Scrimgeour* was another hard-working missionary who worked under the Presbytery of Saint John as field missionary in Demerara and Berbice from 1912 to 1927.

In the 1920's, the two high schools at New Amsterdam were staffed by a series of Canadians including: Mr. *John MacNeil* of Baddeck; Mr. *Pugsley*, Mr. *MacLennan and the Rev. Neil Rattee* of Charlottetown; Miss *Minnie Anthony* of Truro; and Miss *Bessie McCunn*, River John.

In 1921, Miss *Christine MacDougall* of Woodstock, N.B. and Miss *Mable MacKay* of Trenton, N.S. were sent by the WMS-ED to take charge of the New Amsterdam Girls' High School where both served for a short period. In 1927, Miss *Annie Aird* of Saint John, N.B. went as an assistant-teacher to the Girls' School, and later transferred to Georgetown. Shortly thereafter she returned to Canada because of ill-health. In 1928, Miss *Mary Dallas*, R.N. of Windsor, N.S. went to Guyana as an evangelistic worker. In 1929, she resigned to marry the Rev. *G. H. Nichol*, a Canadian Presbyterian missionary and continued to share with him the work of the mission.

Miss *Thelma Martin* of Sudbury, Ontario served under the WMS-ED from 1939 to 1944, when she returned to Sudbury. She was active in Berbice in



"Peace" banner from St. Andrew's, Lethbridge, Alberta.

GODS
GREATNESS
IS ALL OVER

"God's Greatness Is All Over" - Christ Church, Wabush, Newfoundland

organizing women's groups, notably the Happy Workers in 1942. Miss *Sara Cameron* (the writer of this article), East River St. Mary's, N.S. graduated from Ewart College in 1945, after which she spent three and one-half years in the Essequibo District of Guyana. Since her marriage in 1949 to James Cunningham, she has continued to be active in the church, and was editor of the Presbyterian Message for eighteen years.

Following Miss *Ethel MacDonald's* enforced return from Japan she spent three years (1948-1951) in Guyana serving under the WMS-ED. She died in her home town of Sydney Mines, N.S. in 1966. Miss *Anna McDonald*, daughter of the Rev. M. N. McDonald, went as a missionary to Berbice in 1948, and served there for 13 years under the WMS-ED, working among the women and children until she had to retire for medical reasons. She passed away in Boularderie, Cape Breton, in 1978. The interest from the Anna McDonald Memorial Fund set up in her memory goes yearly to Guyana for work among children there.

The association with the Guyana Church has been a long and precious one to WMS-ED members who have maintained a steady interest in the work of supplying grants for many of the needs, notably library, education, transportation, and maintaining and training native Guyanese women workers. Two young East Indian women, Miss Eileen Budhoo and Miss Saintalene Chhangur, after studying with Canadian missionaries in their homeland, in 1958-59 were given a year's training in the Deaconness Training School in Toronto, financed by the WMS-ED. Returning to Guyana, they continued working as deaconesses -Miss Budhoo in Berbice; Miss Chhangur, first in Berbice, then in St. Columba House, Demerara. Several other young women were supported by the Eastern Division.

Over the years, other representatives of the WMS-ED have visited Guyana, including Mrs. Charles N. MacDonald, Mrs. W. H. Bulmer and Mrs. R. D. MacLean.

In the year 1985, the Presbyterian Church in Canada and the WMS (ED and WD) rejoice with the Guyana Presbyterian Church in having attained their Centennial Year. It is a great privilege to have been invited to celebrate with them, and in honour of our long years of association, the WMS-ED expects to send their deaconess, Miss Charlotte Brown, to take part in the celebrations in April, and Mrs. James Cunningham, who will be accompanied by her husband, in July, along with others of the Canadian Presbyterian Church who will be guests of the Guyana Church during the celebrations.

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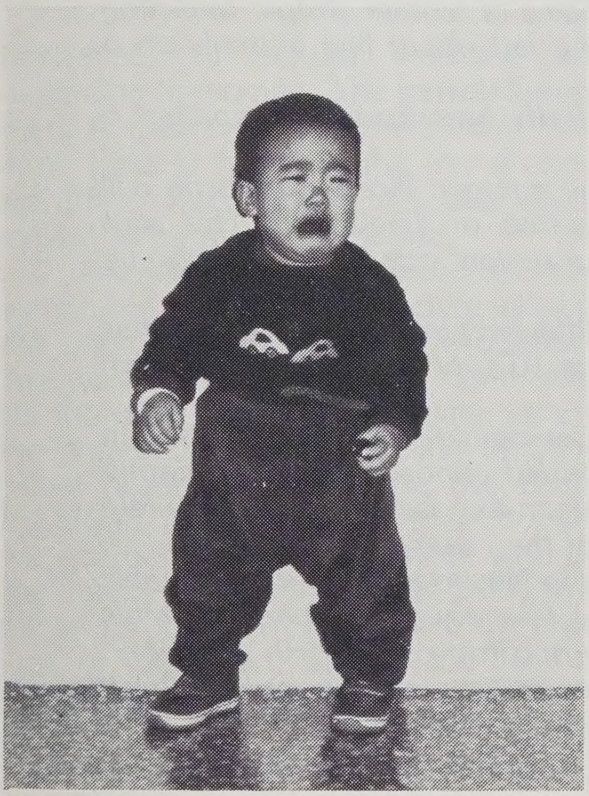
2. Presbyterian Message, July-August 1969
3. History of the WMS-ED 1876-1976
4. Focus on Atlantic Canada, 1875-1975

KOREA

SUN MIN UPDATE: follow-up to Glad Tidings article "The Sun Min Story", January 1985 issue.



Sun Min is happy and running around in her parents' apartment in Seoul, Korea. Doctors in Seoul have been following up on the life-saving surgery which took place last June 4th in Toronto's Hospital for Sick Children. She is a normal healthy little girl with a bright future.

In wishing us well for the (lunar) new year, February 17, 1985, her mother wrote: "Sun Min can walk now!! I shall never forget your great favour. I offer you my hearty wishes for your happiness in the new year."

Our Sun Min Fund raised $11,239.74 which was used ($8,000) as a donation to the Herbie Fund which paid for her hospital care and to the Neurosurgical Fund of the Hospital for Sick Children ($2,680). The rest of the fund went to assist with travel, diapers and other non-medical expenses of Sun Min and her mother's stay in Toronto.

Truly this was a marvellous experience for all of us - the experience of giving life and love.

Brooke Ashfield
Gateway Community Church - Presbyterian, Don Mills, Ontario.

THE EYE OF THE BEHOLDER

by Robert C. Campbell

- *Do you know that the 'good' and 'bad' experiences encountered by a developing child are chemically imprinted on the brain and dictate lifestyle, morality and attitude, among other things, throughout adult life?*
- *Do you know that it is legal to publish pictorial magazines, etc., which display children of any age either naked or wearing erotic lingerie?*
- *Do you know that the only printable response to a request from a popular rock group asking young girls to write a letter telling what they would do to be invited on stage with the group said, "I would give you my mother. She is very beautiful."? This came from a 13 year old. Most of the responses came from girls between 12 and 15 years old.*
- *Do you know that it is legal to publish photographs of naked women or men tied up in ropes, chains or leather straps; depicting them in positions of torture or being led about like animals on a leash?*
- *Do you know that the average North American child watches 6 hours of television per day?*
- *Do you know that by age 18, the average North American will have seen some 800 murders depicted on television? This says nothing of the countless portrayals of violent acts which will also be seen.*
- *Do you know that there are 540 different pornographic magazines distributed for sale in Canada and that 10% of them portray children and youth?*
- *Do you know that overwhelming evidence has been collected in recent years which shows that continued exposure to pornography and/or violence, desensitizes the person exposed to a state wherein they perceive nothing wrong in what they see?*
- *Do you know that while at a party in Newfoundland a respectable 14 year old girl was gang-raped by four equally respectable male peers and that this is not an unique occurrence in North America?*
- *Do you know that many children 'enjoy' sexual relations knowing it to be safe because they have not yet reached puberty?*

These questions were framed around a few of the many issues discussed at the 3rd Annual Toronto Seminar on Violence and Pornography held on February 2, 1985. Collectively the issues paint a picture of a society in which it is morally unhealthy to live, to say nothing of raising a family. Individually, these same issues paint pictures of human tragedy, degradation, shame, immorality and humiliation.

Some Christians are active in the struggle to combat these affronts to our beliefs but they are comparatively few and are financially ill-equipped to do battle with the corporate purveyors of obscenity. Much more outspoken and at least as active is the feminist movement which argues well that pornography and portrayals of sexual violence are degrading to women. The feminist argument is meeting with measureable success. Less is heard of the moral argument from the church which one would expect to be most outspoken.

Is the church doomed to sticking "band-aids" on the open wounds of society?

If violence and pornography are two symptoms of a diseased society what is the church doing to cure the disease? Are we doomed to sticking "band-aids" on the open wounds of society, or are we prepared to do something to bring about healing? If our Lord, the Great Physician, means anything to us, should we not be about His business with all the means at our disposal? Is it not time for us to drag corruption from the dark side of the moon, then in the light of God's wisdom, fight it for the evil that it is?

Federal and Provincial legislators and review or censor boards are hard-pressed to stem the flow of obscene material into the country. Similarly, material which is produced in Canada is extremely difficult to control. Offenders must be caught and brought to justice. This places an additional burden on already overworked law enforcement agencies and adds to their operating costs. The judicial system is similarly hard-pressed. It must function within the framework of laws which at once attempt to be restrictive and at the same time allow freedom of expression. For example, suppose an offender is charged and brought to trial for the publication or distribution of obscene material. Naturally the burden of proof lies with the prosecution. So many areas of proof must be satisfied — from the actual percentage of material considered to be obscene in the entire publication through the minute details of each individual item which is considered offensive. Now suppose that prosecution proved several of the required points but perceives a weakness in the case. With this in mind the prosecuting council introduces "community standards" to support the case. Even here, unless it can be proved that the number of people who object to the sale of the publication in the community where the charge is laid is significantly greater than the number of publications sold, the prosecution has no case. This is exactly what happens in many cases for community standards are often not as high as might be expected, especially where so-called 'soft porn' is at issue.

Community standards are often not as high as might be expected.

'Soft porn' is the glossy girlie magazines and XX rated videos, etc., which are available at local convenience, drug, home video stores or on hotel news stands. Many find it offensive and object to its sale. Just as many, if not more see no harm in it. Think again about the questions asked at the outset. Where this material is available to young people, their exposure to it is imprinted for life. As the exposure is repeated, they become desensitized to it. Also, take a look at the programme synopsis for some of the pay-TV channels. There you will find such descriptive terms as "Adult Themes", "Sexually Explicit", "Adult Language", "Explicit Violence", etc., etc. Remember the 6 hours of TV watching per day for the average child? Some of that time may be spent watching 'explicit' movies. Not only are children affected by exposure to obscenity. Studies in the US have shown a direct correlation between violent sexual crime and the criminal's exposure to pornography.

Studies have shown a direct correlation between violent sexual crime and the criminal's exposure to pornography.

"Hard-core porn" is for those who have gone beyond "soft porn". This is not usually available in convenience stores. Yet, the market for it seems high as the stores which rent and retail it proliferate. Much of the "hard-core" is illegal yet prosecutions are relatively infrequent. This is most likely due to the cut and run policy of the store operators for they are seldom in one place long enough for the law to catch up with them. Illegal pornography crosses national and provincial boundaries. It is carried unwittingly by Canada Post. It is available from stores and mail order catalogues for all who want it.

What you have just read may disgust you. It may anger you. It may even depress you. It is to be hoped that you will be motivated, even in some small way, to join the struggle against this social disease. Pray for those who are already actively involved and pray for the minds and souls of those who are the victims of violence and pornography. Support the organizations that are already fighting the disease. Form a group to highten awareness in your own community, or to actively seek ways to combat violence and pornography. Write to your MP or MPP. Write to the TV networks and programme sponsors and advise them of your displeasure with the material to which you have been subjected. Advise store owners, etc., of your displeasure with the explicit publications which you observe on their display racks. An excellent starting point is to contact existing organizations and invite them to send speakers to your women's or men's groups. If no such organization is known, contact your session, minister, presbytery or the Board of Congregational Life office in Don Mills. One or more of these sources will recommend resource materials and provide the names and addresses of organizations to assist you.

For the Christian it is not enough simply to say, "I don't read that stuff!" or "I don't watch that stuff, so why should I bother about it?". Here is an opportunity to witness to the Gospel of our Lord, an opportunity to help eliminate an influence that corrupts the minds of young and old.

Robert "Colin" Campbell is an equalizing elder on East Toronto Presbytery and attends Trinity Presbyterian Church, Willowdale, Ontario. This father of two young children is very concerned with the effects of pornography on society.

Presbyterian Youth Group wins first prize under religious theme in Petrolia Santa Claus Parade, December 1984.

Youth Group Doubles

by Pam Bradshaw

How do we bring the Youth back into the church? That was the question asked of the Christian Education Committee of St. Andrew's, Petrolia, Ontario in January of 1983. One of our members heard, through our Area Educational Consultant, of a book called *Youth Ministry the New Team Approach* by Ginny Ward Holderness. The ideas it contained had proven to be very successful. *Youth Ministry the New Team Approach* has been used as a basis for our Youth Program for almost two years and now it is time to tell others of our success and how it came about.

Before moving to Petrolia, my husband and I were leaders of another small community church youth group. After just one year as leaders we moved away from that area. At that time we felt we had left behind a successful group, but it had taken too much out of us to consider working on a youth project again for quite a while. We were burnt out when it came to ideas; we had many commitments in our congregation and too often youth meetings had to be changed or cancelled because of previous commitments.

When approached about reading

Youth Ministry, I was very hesitant. Although I agreed only to review the book critically, I was totally astonished at my reaction! After skimming through the book, I found myself sitting down one snowy afternoon and reading in earnest. Once I began I couldn't put it down until I was finished. *Where was this book when I was a youth leader?* I immediately relayed my enthusiasm to the member of our Christian Education Committee who had given me the book. A week later I again sat down to read, this time making notes along the way. When we met for the next Christian Education Committee meeting, I couldn't hold back my ecstatic response.

The difficulties I had confronted during my past experiences with youth work were discussed in the text and solutions suggested. For example, ten leaders, instead of two allowed for each leader to find the time to participate and eliminated the risk of burn-out. The benefits to the youth, the leaders, the church, and the community were innumerable. The book, emphasing the five main headings of "Worship", "Study", "Ministry Within the Congregation", "Service to the Community" and "Fellowship", dealt with step-by-step guidelines to follow throughout.

Finally, the references for further studies were endless. I concluded my vocal praises by suggesting I would take on the responsibility of being co-ordinator if the members agreed to try it out. *Imagine,* months before that I had decided I was not qualified to be a youth leader.

When the committee agreed, the recruiting of leaders began. By March, ten volunteers had approached me for the leaders' positions and so I had a short planning session to explain what they would be up against. Throughout the next two months, they each took a copy home to study. By the end of May we held a planning retreat to prepare for starting up in September.

We followed the book as closely as we could in the first year, taking into consideration the fact that we are a small church thus combining the Junior and Senior Highs. Halfway through the year I held another meeting, this time with leaders and youth executive members to discuss successful activities, failures and

YOUTH GROUP

what could be improved. It felt as if we were pulling teeth to get the youth to respond to us at the beginning of the first year but we made it through with at least the same number we started with. As for the adults, the majority who volunteered as leaders had no close exposure to youth in the near past, and in fact many came into the program showing open fear. All finished the year enthusiastic over the opportunity they had to work with young people and wanted to have a go at it the second year. We decided to use the same leaders for a second year for a number of reasons. The one complaint from the teens was that they couldn't get to know the leaders in the time they were involved with each of them; secondly because of the time involved the leaders had no qualms about repeating their role year after year. Finally, they both felt more relaxed with each other after working together the first year.

Most leaders have now worked with our young people for approximately twelve sessions in the past two years. In that time the group has achieved positive results which brought praise and respect from both the congregation and the community. They raised money for choir books, landscaped our church grounds, received first prize for a float entry under the heading "Religious Theme" and learned more about themselves and each other; only a few of their many accomplishments in the short time that they have been meeting together.

I strongly recommend that any congregation with inspiration and the intention to carry out a similar program for the youth of their church, get a copy of *Youth Ministry the New Team Approach* and use it with the confidence that you will have a successful youth program in the future.

Bibliography:

Youth Ministry the New Team Approach by Ginny Ward Holderness. Atlanta: John Knox Press, 1981. 143 pages. $17.35. Available from the WMS Bookroom.

Pam Bradshaw is Co-ordinator of Youth at St. Andrew's, Petrolia and also teaches in the Sunday School. During the week, this busy mother of two teaches part-time at the local high school.

THE SPIRIT OF THE LORD IS UPON ME

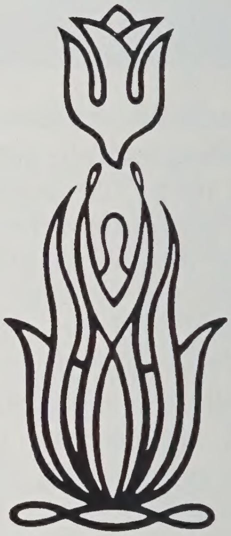
Reading the Bible passage:

1 The Spirit of the Lord God is upon me because the Lord has appointed me; he has sent me to bring good news to the humble, to bind up the broken-hearted, to proclaim liberty to captives and release to those in prison; 2 to proclaim a year of the Lord's favour and a day of the vengeance of our God; to comfort all who mourn, 3 to give them garlands instead of ashes, oil of gladness instead of mourners' tears, a garment of splendour for the heavy heart. They shall be called Trees of Righteousness, planted by the Lord for his glory.

Isaiah 61: 1-3
from the New English Bible

Thinking about the Logo:

- Look at the imagery/symbolism.
- Describe what you see (before reading on any further).
- Marjorie Enman, when creating this logo, had in her mind that she was using symbols of a woman, the flames and dove often associated with the Holy Spirit, and a vessel which might hold the anointing "oil of gladness". All grow from a triune foundation which may be seen as the three parts of the Trinity.
- Feel yourself in the image/symbol.
- What are your feelings as you imagine yourself as the women in this symbol?
- If you were to add colour to this logo, what colours would you choose? Why?
- How does what you see in this logo and the way you feel, add to your understanding of the Bible passage?



A comment:

We have been anointed with the oil of gladness. We are asked to give garlands of hope and joy to others. For are we not the **they** who are to be the planting of the Lord, that God may be glorified?

A prayer:

Lord of love and life and source of power ...
Anoint us with the oil of gladness
And help us to rejoice.
Stir into flame the strength and boldness
That is already in us.
Empower us to act your love. Amen.

Reprinted from *Harvest Field* June 1983.

WOMEN'S GROUPS AROUND THE WORLD

VANUATU : PRESBYTERIAN WOMEN'S MISSIONARY UNION (PWMU)

The Presbyterian Women's Missionary Union of Vanuatu was first introduced by the wives of the early missionaries. From the small group that Mrs. Geddie wrote about on August 26, 1861, the membership has now risen to 8,329. This number is very small compared to the number of women who are communicant members of the Presbyterian Church of Vanuatu, but are not members of the Presbyterian Women's Missionary Union.

With the help of the wives of the missionaries the Presbyterian Women's Missionary Union was introduced in the New Hebrides in 1943.

In 1945, two years after it was started 2 women from Victoria, Australia were sent over to the New Hebrides with a letter from the PWMU of Victoria in which permission was requested from the Presbyterian Church Synod in the same year (1945) for the 2 women to carry out a survey into the work of the Presbyterian Women's Missionary Union (PWMU) in the New Hebrides.

The Synod meeting which was held in August at Iririki District School gave these two women permission to go ahead with the survey. These 2 tremendous leaders were Ms A. Skinner and Ms A. Retchie. On completion of the survey they returned to Victoria with a report to submit to the PWMU of Victoria which was responsible for the survey.

Later on in those early years, Ms A. Skinner came back to the New Hebrides and worked with the Vila Parish PWMU. The Vila Parish at that time was made up of women from Eratap, Erakor, Pango, Ifira and Imere or Mele congregations.

Under the leadership of Ms Skinner, this group sent out some women missionaries to Erromango, Paama, Malekula and Santo to establish PWMU branches and to spread the good news of Jesus Christ to their fellow sisters. Today the elderly women of our organization still remember and talk about these 2 tremendous leaders, especially Ms Annie Skinner for the wonderful work she had done for her Lord and Saviour with the women of the Presbyterian Church of the New Hebrides.

The aim of the Presbyterian Women's Missionary Union is to carry out Christ's Mission and to help the women to be strong witnesses of Jesus Christ in their church, homes, communities and among all kinds of people in the Republic of Vanuatu and in the World.

The PWMU is made up of women who are communicant members of the Presbyterian Church of Vanuatu. Therefore the PWMU is part of the Presbyterian Church of Vanuatu. The PWMU structure is the same as the structure of the Presbyterian Church of Vanuatu.

The Presbyterian Women's Missionary Union is an organization in which Christ is the Head. Its duty is to assist the Presbyterian Church of Vanuatu carry out Christ's Mission in the Republic and in the world.

Nerry L. Taurakoto
Secretary General PWMU

Reprinted from EPS.

PART 2:

A CHALLENGE TO GROW

by Marjorie Ross

Last month we discussed some points for individuals to keep in mind if they hope to promote growth in the membership and program of the Women's Missionary Society. This month we have some suggestions for groups and Presbyterial executives.

Groups:

. do you set aside a regular time for prayer for guidance in ways to grow as a group, both spiritually and numerically?

. are you committed to growing? Do you have a plan for growth?

. do you make yourselves known in the congregation by having: Mission Sundays; five minutes for mission during

regular worship services; open meetings that involve men, women and young people? Do your members take part in the outreach committee of session?
. do you reach out to younger women such as holding an annual tea for the mothers of children on the cradle roll? Do you welcome them to your group, providing baby-sitters, or even welcome the babies too?
. do you offer help to start a younger group? listen to what the women want in a program? encourage Bible study, prayer and some study of the wider work of the church?
. do you know that a group can begin with only 3 or 4 congenial people? Some say that once a group grows beyond 12 or 15 it is not involving everyone fully.
. do you have a positive image in the congregation as a group of friendly, warm, hardworking women? Are you seen to be reaching out to your local community as well as overseas? Remember that younger people rate ministry and service to the world more highly than service and support of an institution, whether it is a church or a society.
. are your programs enjoyable? Do they provide opportunities for learning and growing spiritually? Do you make times flexible to suit more people (and not always on the same day?)

Your members may not increase at once, but if you are doing at least some of these things, the chances are that women in your congregation are watching you and saying, "that's a group I'd like to be part of when my kids are older/ when I retire from my job/when my present responsibilities ease up".

Remember, God gives the increase.

Presbyterials:

. the first two points under "Groups" apply equally to Presbyterials.

. do you make yourself known in the Presbytery by sharing in mission events and participating in presbytery committees?

. have you surveyed the presbyterial and identified possible places for growth -new congregations and congregations with no WMS group?

. have you made contact with other women's groups - W.A.'s Presbyterian Women, etc., and emphasized the many points you have in common?

. have you offered to help begin a new group in a congregation, with a visit from a few members of the Presbyterial, followed up by ongoing help from members of a nearby WMS?

. do you provide help to all your groups, particularly new ones, with program suggestions?
. do you emphasize that all WMS groups include study as part of their program and contribute to the work of the Society? In every other way each group can be as different as it chooses.
. do you complete the "business and reports" aspect of your annual meeting quickly and efficiently and maximize the program time: singing, worship, fellowship? Will women who come for the first time want to come back?

A Presbyterial is only as strong as its groups, but sometimes Presbyterial special events, particularly those on weekends, can reach women whose time does not permit regular attendance at a local group. It can be a great opportunity for outreach.

Remember as you plan to ask God's guidance.

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

Let There be Peace on Earth... and let it begin with me *by Jill Jackson Miller. Amity House. Warwick, N.Y.*

Thirty years ago at a teenage leadership conference, the song "Let There be Peace on Earth" was first sung. Since then it has been spread by young people to almost every country in the world. It has been sung by the famous and the not so famous, at government gatherings, churches of every faith and even in night clubs. Jill Jackson Miller has committed her life to peace and this song has greatly inspired many persons to work for peace and brotherhood.

This book is the life story of Mrs. Miller, the author of the "Peace Song", as she calls it. She tells about her unhappy childhood, the lonely "growing-up" years, her Hollywood career and the attempt at suicide which became a turning point for her - a turning to God and a new beginning. Since then her work and ministry have been an inspiration to many. Together with her husband Sy, Jill has written more than 80 songs of which the "Peace Song" is the most famous. The words and music to this and three other songs are included in the back of the book.

Rather than a detailed biographical account, this is a sharing of many interesting and precious moments in a full life.

Mary M. Taylor

Available from: Amity House, Inc., 106 Newport Bridge Road, Warwick, New York 10990 for $7.95 (U.S.)

LOVE COMES SOFTLY *by Janette Oke. Bethany Fellowship Inc. 188 pages. Price $7.25*

Do you enjoy stories of pioneering in Western Canada? If so, I highly recommend a series of books written by Janette Oke and set in the "Little House on the Prairie" era.

In the first book of the series *Love Comes Softly*, we meet Marty, a young independent bride of nineteen who travels west with her new husband seeking adventure and fortune. The venture turns to tragedy when she loses her husband and is left homeless, friendless, pregnant and in strange surroundings. At this opportune time she meets Clark, a lonely father, whose heart is broken at the loss of his wife. In despair, he suggests a solution to their problems. Through it Marty learns first-hand the lessons of pain, heartache, frustration and anger.

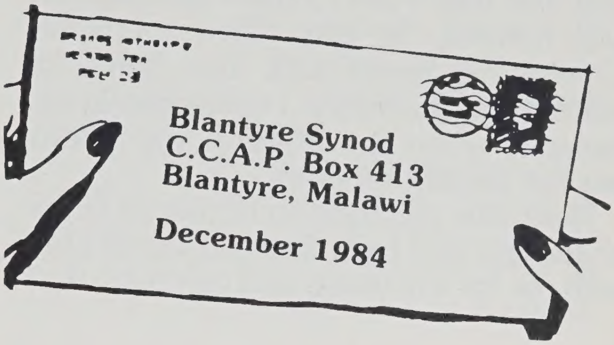
The strange circumstances of this romantic novel keep one on edge until the conflict is resolved and the courage and beauty of true love and deep faith are realized.

Love Comes Softly was a surprise best seller, over 100,000 copies having been sold. To say that I enjoyed the book is putting it mildly. The fact is I bought three others in the series as well as several more of her books.

Janette Oke is a native of Alberta where she graduated from Mountain View Bible College. She is active in the WMS and teaches Sunday School in her local church.

Alene Morrison

Dear friends,



In Malawi, our seasonal indicators for Christmas consist of magnificent flowering bushes and trees full of colour and perfume; fresh vegetables and tropical fruits enjoyed everyday; and the freedom of being able to wear light cool clothing. A common pastime during this season is picking the mango pulp from between our teeth - a feeling comparable to struggling to dislodge a piece of dental floss! Fortunately, we know that what takes place within us during the Christmas season is not dependent upon any one particular environment and we can be thankful for the varying perspectives our different contexts provide for us. The Christmas message is always the same but the cultural kaleidoscope through which it is viewed can highlight certain colours that previously seemed dull.

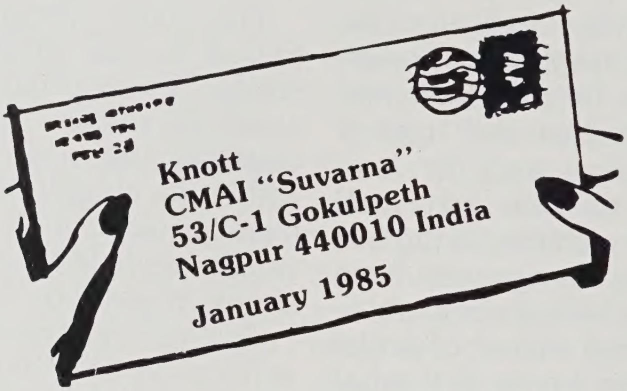
I will just briefly fill you in on some of the activities that I have been involved in this past year. Of course, the most exciting event was my furlough in Canada. I very much enjoyed and treasured spending time with my family and friends as well as meeting many of you during deputation. I managed to attend a few concerts and eat my fill of ice-cream before returning to Malawi and a full schedule of music workshops. The time was too short but the memories will last forever!

The music programme in Blantyre Synod is still progressing slowly but surely. We are beginning to focus on two areas of music - developing and encouraging the use of indigenous music within the church and developing music literacy (using tonic solfa). As in other years, we held week-long music workshops in each of the five presbyteries. Follow-up programmes were held in various parishes while a workshop for the Synod Music Committee and a Synod Youth Choir Festival were two new items added to the music menu. One major cause for rejoicing is the appointment of a Director-Designate of Music who will work with me in all aspects of the programme and who will assume full directorship when my appointment terminates. Together we hope to work towards strengthening the music committees at the parish, presbytery, and synod levels in order to establish a stable network for the development of music within the Synod. I will continue to collect music from various parts of the Synod as well as begin writing a syllabus to be used by the teachers at the music workshops. I will be giving weekly lessons to Rev. Ngwale (the Director-Designate) as well as continuing the piano lessons with a few choir leaders from Blantyre Presbytery.

It is becoming more and more clear to me that I am just involved in seed planting and that I can't expect germination and maturity to take place overnight. Coming to terms with this helps to placate the frustration I occasionally experience when the fruits of my labour are not readily apparent.

Next year promises to be just as full of challenges and I ask that you would pray with me for the vision and creativity that we will need to meet these challenges. Your interest and support are very much appreciated and I hope that you will continue your involvement with our partner churches so that from our diverse cultural backgrounds we may discover in each other the richness of God's relationship with us and together bear witness to the manifold workings of God's infinite grace.

Yours sincerely,
Clara Henderson.



Knott
CMAI "Suvarna"
53/C-1 Gokulpeth
Nagpur 440010 India
January 1985

Much has happened since my October letter. I was in Miraj, in western Maharashtra at the time of Mrs. Gandhi's assassination. It was hard to believe. I joined with the staff there in the Memorial Service. I was able to travel to Pune safely the next day, although I arrived late at night. Lots of police were about, but I was able to get to my destination by taxi. It was good to have some extra time with Mrs. Maryanna Cassady, an American Home Economist. We spent lots of time discussing nutrition.

It was good to have Margaret Leask, Mary Whale and Margaret Kennedy here in November. We all travelled to Madras together, but our departure was delayed by over 12 hours, and our arrival in Madras by 23 hours, due to track problems caused by a cyclone earlier in November. Margaret and Mary were headed for Vellore while Margaret L. and I went on to Bangalore, where the Lord enabled us to do a lot in two days there. I took Margaret shopping, and to my favourite eating places where one can get a good meal for $2.50 or so.

In early December there was the shocking news of the gas leak in Bhopal. Some of the family members of our office staff in Nagpur were affected by this.

December 8 & 9 I attended the Fraternal Workers' Conference of Church of North India (C.N.I.) in Delhi. It was a time of renewing fellowship with those I knew, but getting to know others also. One afternoon the Canadian Presbyterians did get together for a few minutes with Margaret Kennedy and Mary Whale who had also been invited to attend. The following Monday Maryanna Cassady and I talked with Dr. C. Gopalan, internationally-known Nutritionist.

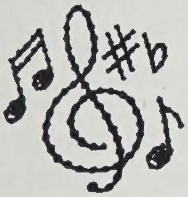
It was like going home to be in Jhansi for Christmas, and to share fellowship with Diana Wadsworth, Margaret Leask and John and Betty Zwiers and their three children. It was fun to help cook Christmas dinner which we enjoyed around the fireplace. (Yes, it gets cold in India at times!)

The new year began with a visit from Muriel Stephenson, who had visited me in Bangalore just about a year ago. We had a great time praising the Lord, singing and praying together. She is located in Ratlam.

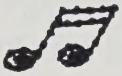
On January 4th we moved our CMAI office out of the General Secretary's house to a new location, about a 20 minute walk from where I live. Please note the new address.

Dr. Mukarji officially takes over Feb. 1st, after moving from near Vellore in South India. Do pray for him and his family (three young children), and for all of us during the change-over and adjustment.

Sincerely,
Eleanor.



ARIRANG CHORUS THE KOREAN CHRISTIAN CHURCH IN JAPAN



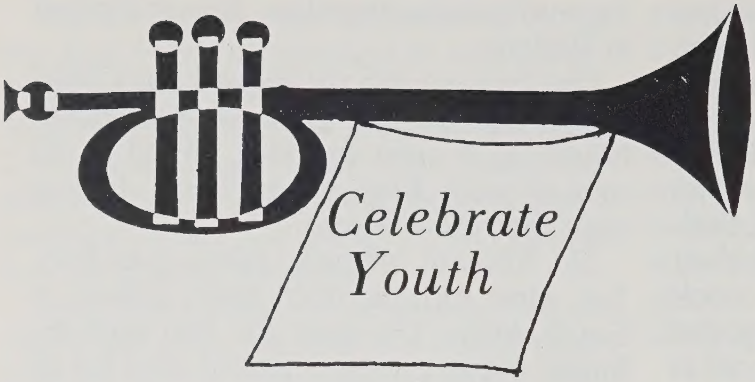
God gives his people gifts - a joyful heart, a helping spirit, a challenging message. The church is enriched by each one, and all are meant to be shared.

From the Korean Christian Church in Japan comes a chorus of thirty women, eager to share their gifts of faith and love of music throughout The Presbyterian Church in Canada. On the occasion of the 100th Anniversary of The Presbyterian Church in Canada, in May, 1975, a similar group warmed our hearts and our homes with their lively, encouraging presence. They are remembered with affection in many of our congregations.

This second Arirang Chorus will concentrate their efforts on the West Coast, in Alberta, Southern Ontario and Quebec, arriving in Victoria on April 23rd, and leaving for New York from Montreal May 18th. While in our midst, they hope to explore our communities in depth - schools, senior citizens' homes, -even prisons, if possible - and to see you at your work places on the other six days as well as at church on Sunday.

Their three weeks among us will provide a welcome opportunity to share the fruits of our year-long study of the Church in Korea and its dynamic little partner, The Korean Christian Church in Japan.

Conductor-accompanist for the Arirang Chorus is Kyung-Ae Chung. Representatives from the KCCJ General Assembly will be the Rev. Won-Chi Kim and Mrs. Soo-Hae Oh, General Secretary of the Women's Association, and their interpreter-facilitator, Mrs. Clarabeth McIntosh, wife of the Rev. John McIntosh.



Ottawa CGIT Conference - February 1-3, 1985

Over 250 CGIT members and leaders gathered in the nation's capital to celebrate the 70th Anniversary of CGIT and International Youth Year.

Taking as their theme - "Participation, Development, Peace" they spent time in discussion and activity groups and then shared in a banquet to celebrate the part CGIT has played in the lives of many girls and women over the 70 years of its existence. The conference closed with a Church Service on Sunday.

Although held in Ottawa, representatives came from many places in Eastern Ontario and Quebec.

Presbyterials and Synodicals Recognize Anniversary of CGIT

Many past members of CGIT are celebrating and remembering their own early days when they were members of a small group in their local church. As members of a vast alumnae spread across Canada and around the world they are getting together once more to help in the celebrations.

Letters were sent to each Presbyterial and Synodical asking their help in informing former members of CGIT about a very special project related to the National CGIT Camp to be held at Camp Brereton in Manitoba in August 1985. Six campers have been invited to attend the Camp from overseas countries whose programme for girls grew out of the missionaries' own involvement and interest in the programme. The countries to be represented are Bermuda, Trinidad and Nigeria.

Rather than take monies from W.M.S. funds for this project we are asking people to contribute as individuals. Gifts can be sent to the: Fund for Overseas Visitors to National CGIT Camp, c/o The Treasurer, Women's Missionary Society (WD), Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7.

Planting Trees - a tribute to Youth

One of the International Youth Year projects suggested by the United Nations is to replace trees which are being cut down to make way for new homes and buildings, or provide us with a variety of paper products. Gradually our forests are being used up and are not replaced fast enough to keep up with those destroyed.

The suggestion is that we replace these trees by planting one for every young person between the ages of 14-24. If all countries take this up it will mean that 100 million trees will be planted in 1985.

Why don't you look around your church property and community and see where you can plant a tree to honour your youth?

NEWS

CHURCH EDUCATORS MEET

Why would some 500 Presbyterians be waving multi-coloured pantyhose in the ballroom of the Royal York Hotel, Toronto? To celebrate the '85 Convention of APCE (the Association of Presbyterian Church Educators) held February 13-16. Festivities were led by Glenn Bannerman at the opening night banquet. APCE serves educators and ministers in the Presbyterian Church in Canada, The Presbyterian Church (USA) and the Reformed Church in America.

Central to the Convention was the *Faith and Order Paper* "Baptism, Eucharist and Ministry" of the World Council of Churches which participants were invited to study prior to and during the meetings. "Learning Opportunities" included a guided tour of several ethnic and historical churches in the greater Toronto area and a self-guided tour of the Ontario Art Gallery which explored the themes of baptism, eucharist and ministry as seen through the eyes of artists.

The Convention was hosted by CAPCE, the Canadian branch of APCE and a Canadian flavour was evident throughout from the morning Worship Services led by Dr. Heather Johnston of Hamilton, Ontario to the slide show developed by Lynda Hoffos in charge of local arrangements along with the Chairperson of CAPCE, Colleen Smith.

Other events included a First Timer's Luncheon, Retiree's Luncheon and the Awards Banquet. Named as "Educator of the Year" was Margaret "Marge" Pols, an active educator in the Presbyterian Church U.S.A.

CASTRO INSTALLED AS WCC SECRETARY

GENEVA (EPS) - During worship which opened the semi-annual meeting of the executive committee of the World Council of Churches (here, 4-8 February), Emilio Castro was formally installed as the WCC's fourth general secretary.

During the 45-minute service, WCC Moderator Heinz Joachim Held asked Castro to affirm his "dependence on God's grace to fulfil this new trust and responsibility", and to "witness to your conviction that God has called the World Council of Churches to enable the churches in their search for unity, witness and service, and to further the cause of justice and peace in the world".

Castro officially took up his new post 1 January, succeeding the retiring Philip Potter.

MARJORIE ROSS TO CANADIAN COUNCIL OF CHURCHES

Tad Mitsui, the Council's Associate Secretary for World Concerns for the past five years has been seconded by the Council for a special eighteen month assignment to assist in the coordination of the World Council of Churches' African Drought Appeal. The Canadian Council has appointed Marjorie Ross of the Presbyterian Church in Canada, and current chairperson of Ten Days for World Development, on a two year contract as Tad's replacement.

BOESAK SUSPENDED WHILE CHURCH LOOKS INTO CHARGE

JOHANNESBURG (EPS) - South African theologian Allan Boesak has been suspended as a minister in the Dutch Reformed Mission Church (NGSK) in the wake of allegations about a relationship between him and a woman, Di Scott. The interim suspension is pending a decision (expected 12 March) from a regional unit (Ring) of the NGSK on the substance of the charges.

Rumours about the relationship have circulated for some time. The South African Council of Churches, of which Boesak is senior vice-president, announced at the beginning of the year that it was looking into the stories, while denouncing South African authorities for spreading them. Boesak, married and father of four, is a leading opponent of the South African system of race separation with white supremacy (apartheid). He is also a university chaplain and president of the Geneva-based World Alliance of Reformed Churches. Scott has worked for the SACC.

At a rally last month, Boesak said he had "notified my church a relationship exists". He said he and Scott "have been working very closely together over the past year. She has been of invaluable support for my work". He did not elaborate on the nature of the relationship.

In Geneva, World Council of Churches communication director Coenraad Boerma said the WCC hoped for a "Christian and human solution for all involved. ... We denounce all those who use these personal matters, which we regret as well, to confuse the fight of the churches against apartheid".

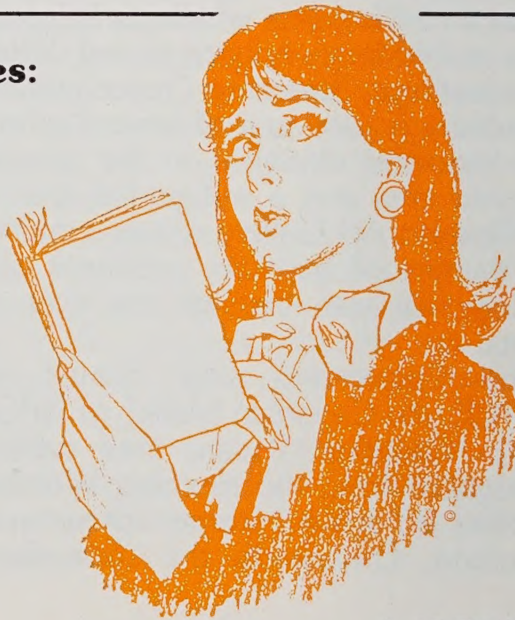
Local Group Glad Tidings Secretaries:

Thinking About Promotion?

NOW is the time to plan your promotion for next fall. If you would like to "blitz" your congregation with complimentary copies of the October 1985 *Glad Tidings* we will supply you with up to 100 copies.

BUT - we would need to know the number required by *August 15, 1985.*

ORDER from: Circulation Manager, Glad Tidings. Indicate number of copies and name of congregation. Your copies will be mailed early in September.



wms highlights

Winnipeg

Women around the world do more than two-thirds of the work for less than one-third of the pay. Many of the illiterate are female. In this general sense, women are the poor of the world. This was part of the discussion led by Gail Allen, Western Field Worker for Presbyterian World Service and Development. Gail had everyone thinking, questioning, reacting during her two-hour presentation.

Two other highlights of the 71st Annual Meeting of Winnipeg Presbyterial, chaired by Mrs. Shirley (Cayley) MacIver, were the attendance at the meeting of several women from the Korean Church of Winnipeg and a lively singsong led by Mrs. Pearl McLean and Lorna Cameron, A.E.C.

Brandon

The Annual Meeting of Brandon Presbyterial was held in First Church, Brandon on February 13. There was a combined Holy Communion Service with Presbytery at which the Rev. Lynda Berdan of Carberry-Wellwood charge officiated.

Mrs. J. Thomas of Brandon presided over the meeting in the absence, owing to sickness, of Miss Brydges.

Portage group were in charge of opening devotions and the In Memoriam service. Theme was "Mirroring Christ".

Miss Gail Allen was guest speaker and spoke on "Presbyterian World Service and Development" of which she is the Western Field Worker.

Brandon group were in charge of closing exercises.

Hamilton

The 70th Annual Meeting of the Hamilton Presbyterial was held on February 9 in St. Columba Church, Hamilton. The Theme was "Mission on our Doorstep" and the President, Mrs. Helen Billiald presided over an enjoyable day.

Mrs. Jessie Knox, President of the St. Columba women welcomed all. The Highlights of 1984 were given by the Presbyterial Secretaries. Bible Study based upon Matthew 25 was taken by Evelyn Murdoch, A.E.C. and Mrs. JoAnne Walter.

The CGIT of St. Columba put on a skit reminding us of the celebration of their 70th Anniversary this year and of their current project.

In the afternoon, following a Remembrance Service, Evelyn Murdoch moderated a panel re: the "Worth to the WMS of our Presbyterial Missionaries". Participants were Helen Allum, Inner City, JoAnne Walter, Presbytery Hospital Visitor and the Rev. David Vincent, minister Brant Hills, Burlington.

A most informative day closed with the Installation of Officers and Closing Worship taken by Mrs. Helen Allum.

London

Alma Church, St. Thomas, Ontario hosted the 71st Annual meeting of London Presbyterial on January 17. The Theme was “Anchoring our Hope”.

Hazel Stalker opened the meeting and devotions were led by Mrs. Rae Williamson, Agnes Imrie and Pat Lang of Knox Church, St. Thomas. A skit “Changes in 1985” was put on by members of the executive.

A very impressive memorial service was conducted by Marion Dobbie. Juanita Coventry introduced the speaker Marion Mundell, Gorrie, Ontario, past president of London and Hamilton Synodical. Special music by ladies of the Korean Christian Presbyterian Church, London was enjoyed.

Mary Jane Bissett, Presbyterian Mission Worker, gave a very interesting account of her work in the Stoneybrook-Masonville area.

Margaret Ford installed the officers for the coming year.

Mrs. Jessie Rayner, president of Hamilton-London Synodical and the Rev. D. McCallum, moderator of London Presbytery were special guests along with representatives from the denominations.

Mrs. E. McQuaig closed the meeting with prayer.

West Toronto

The 71st Annual Meeting of West Toronto Presbyterial was held at Hillview Church on February 16th. Mrs. Elizabeth Heath, President, opened the meeting with a welcome to all.

Words of welcome were extended by the Rev. Patrick Kerr, minister of Hillview Church. Mrs. J. Allison brought a message on the theme “The World for Christ”.

Group meetings took up most of the morning. Reports included one on the work at the Canteen at the Queen Street Mental Health Centre.

When the afternoon session resumed, Mrs. Dorothy Clark gave the devotions.

Guest speaker, the Rev. Murray Garvin, Board of World Mission, spoke about the people of the churches in Korea, Japan and Taiwan.

Mrs. Gladys Lane presented an Honorary Membership to Mrs. Helen Dobson. Organ music was provided by Eileen Parish.

Miss I. Anderson installed the Executive for 1985.

Kootenay

The 71st Annual Meeting of the Kootenay Presbyterial was held in Knox Church, Cranbrook, February 23, with 22 women present. Special guests included Mrs. D. Smith, Synodical President from Victoria and Ivy Howard, A.E.C.

Mrs. M. Schnell opened the meeting with a devotional. Mr. J. Russell brought greetings from the Kirk Session. The theme was “The Assembling of Ourselves Together” (Heb. 10:25). The President’s opening address was based on Ecc. 3:1 “There’s a Time for Every Purpose Under Heaven”. The women of Kimberley put on a skit on the “Problems of new group Presidents”.

Following lunch Mrs. Smith brought greetings from Synodical, news from Council and a reminder of the Western Women’s Conference at Olds, Alberta, next year: “Rainbow ’86”.

Retiring President Mrs. E. Lyon encouraged the women to continue their valued support of the new President-elect Miss E. Sutcliffe, of Creston. Ivy Howard presented an interesting filmstrip, “In Hope, Witnessing”, and talk on Korea.

Niagara

"Unity - Witnessing in Christian Love" was the theme of the 34th Annual Meeting of the Niagara Presbyterial held in Stamford Church, Niagara Falls on February 6. Members were welcomed by the Rev. Don A. Donaghey and Mrs. Irene Ellis, President of Stamford WMS.

Guest speaker was Joy Randall of Taiwan, a land of 19 million people, 5% of whom are Christian, or 11 out of 100. Miss Randall is the Director of the Nursing Department at Changhau Christian Hospital, which is responsible for a staff of over 400 nurses and 130 nursing students.

The Rev. Frank Gillespie, as Moderator, brought greetings from the Presbytery of Niagara and the Bible Study was led by Evelyn Murdoch, A.E.C.

A CGIT display was featured in honour of their 70th anniversary. Mrs. Jessie Rayner, President of the Synodical of Hamilton and London, installed the officers and brought greetings from the Synodical. Mrs. Bonnie Baillie, Stamford, led the sing-songs, and dinner was served at noon by the ladies of the church. The sessions were presided over by President, Mrs. Ellen Bailey, of Welland.

Lanark and Renfrew

The 71st Annual Meeting was held in Perth Church on January 19. Despite very cold weather, 65 were present. The theme "Together It Is Possible" was carried through the sessions. The President, Mrs. A. H. Whitten of Almonte, presided over all sessions. The organist was Mrs. R. Scott of Perth.

The Devotional period was conducted by members of the Pembroke auxiliary. Mrs. Ruby Kennedy read the Scripture while Mrs. Moncrieff gave a meditation and Mrs. Biesenthal closed with prayer. On behalf of the Perth Auxiliary, Miss Dorothy Dodds extended a hearty welcome to all.

During the afternoon session, a "Season of Prayer and Thanksgiving" was conducted by Mrs. W. Bulmer and Mrs. J. MacMillan. Miss Lynda Hoffos, new A.E.C., was introduced and spoke briefly.

A Service of Remembrance was conducted by Mrs. L. Hamilton and Mrs. A. C. Acton of Smiths Falls.

Guest speaker, June Stevenson, was introduced by Mrs. J. Garish of Carleton Place. As Editor of *Glad Tidings*, Mrs. Stevenson explained in detail how the magazine is put together.

Mrs. D. Sampson installed the Officers.

Ottawa

The members of Ottawa Presbyterial met on a bright winter's day, Saturday February 9, for their Annual Meeting, held in St. Timothy's Church, Ottawa. Mary MacKenzie presided.

The theme "Peace" was echoed in the hymn-sings conducted by Eunice Schrader and in the Devotions led by Irene Nesbitt and Irene Taylor of the St. Paul's Circle. It was further emphasized in a panel which included the Rev. Desmond McConaghy, the Rev. Garry Morton and Margaret Boyd as Moderator. The filmstrip "Sowing Seeds of Peace" was shown.

Greetings from Synodical were brought by Joan Sampson, who introduced the new A.E.C. for Quebec and Eastern Ontario, Lynda Hoffos.

At lunchtime a presentation of an Honorary Life Membership was made to Mr. John Rae, who for many years has audited the reports of Ottawa Presbyterial. Jean Lafferty, Women's Inter Church Council of Ottawa, spoke briefly on the work.

A thought-provoking Worship Service, *A Ministry of Clowns*, led by

Donna Williams and Heather McCurdy, concluded the sessions.

St. Timothy's CGIT served tea and 70th Anniversary cake, cut by Betty Crerar.

W.N. Stevenson

Mabel Mizen Celebrates 100th Birthday

Mabel Mizen believes in keeping active. She runs her own household, grows her own vegetables, paints, knits, reads, frequently bakes bread and walks a mile and a half a day when the weather allows. On February 28, 1985 Mabel was 100 years old.

She has been a WMS member for 56 years, has an Honorary Life Membership in the Society and was president of the Thornhill WMS group, where she is still active, for 10 years.

Mrs. Mizen, originally from Dorset, England, resides in Thornhill, Ontario in the home she and her husband Harry built in 1923. They raised six children and today have 19 grandchildren and 20 great-grandchildren. Harry passed away in 1979 at the age of 89.

In celebration of Mabel's 100th birthday she was presented with a corsage during the morning service at Thornhill Church and was the guest of honour at a reception following, arranged by the WMS.

100th Anniversary
WMS of Knox,
Cannington, Ontario.
Service at 8 p.m.
in the church on May 8, 1985.

Our readers write:

The magazine is very much enjoyed, and of much value in keeping up with everyone both at home and overseas. I spend a few minutes at each meeting giving a highlight and special items of interest. The editorials are always inspiring and two from our group enjoyed meeting the staff when we visited the offices in October. I think everyone realized the necessity of an increase in the cost, and we all agree it is still a bargain.

May God bless you in this work.

Mrs. E. MacInner

Dear Editor June,

A word of appreciation and goodwill... We usually read the Glad Tidings from cover to cover as soon as it arrives, finding encouragement and challenges in the wide-reaching bonds of mission. Keep up the good work and uphold our Korean ladies* in their mission with/among good folk in Canada. Editing joys to you in 1985.

Beth and Jack McIntosh.

*Ed. note: See "A Message from the Moderator", *Glad Tidings* January 1985 p.8 re Korean Christian Church in Japan.

Growing Older?

Aren't we all! Aging brings its own particular joys, reflections, frustrations and challenges. Early next year *Glad Tidings* will devote an entire issue to *Aging*.

We invite all readers - young and older - to send material:

PHOTOGRAPHS/ARTWORK either done by an older person or illustrating some aspect of aging.

POETRY about or by older persons.

REFLECTIONS - write us and share your thoughts on any issue related to growing older - health, education, travel, retirement, budgets, housing, pension, partners, singleness, dying, faith...

Material should be no longer than 500 words. In fact, we welcome shorter pieces.

Send material by December 1, 1985 to the Editor, *Glad Tidings* and be sure to enclose your name, address, age (if possible) and anything else you'd like to share about yourself.

What's Cooking?

AN IDEA FOR WMS GROUPS

1. Discover where the closest Soup Kitchen is.
2. Cook up a storm while your group meets. Everyone brings a vegetable or meat to the meeting. The soup bubbles away.
3. When the meeting is over, freeze the soup and deliver to the Soup Kitchen.

HONORARY MEMBERSHIPS — 1984

Abrams, Mrs. F. N.
Cobourg, Ont.

Anderson, Mrs. Ken
Listowel, Ont.

Anderson, Mrs. Lillian
Verdun, Que.

Barfoot, Mrs. Dorothy
Durham, Ont.

Bell, Mrs. William A.
Shakespeare, Ont.

Bosworth, Mrs. Katharine
Paris, Ont.

Brassard, Mrs. Mabel Clara
Ingleside, Ont.

Brill, Mrs. Beatrice
Hamilton, Ont.

Buchanan, Mrs. Arthur
Howick, Que.

Cairncross, Mrs. Bruce
Howick, Que.

Carvell, Mrs. Margaret
Cornwall, Ont.

Coutts, Mrs. Gordon
Mount Forest, Ont.

Cummings, Mrs. Dora
Manotick, Ont.

Currie, Mrs. T. A.
Wingham, Ont.

Dinwoodie, Mrs. Nellie
Edmonton, Alta.

Dobson, Mrs. Helen
Toronto, Ont.

Dow, Mrs. Mervin
Staffa, Ont.

Farrish, Mrs. John
Listowel, Ont.

Finch, Mrs. Eleanor Ruth
Bolton, Ont.

Fitzsimmons, Mrs. Pearl
Cargill, Ont.

Ford, Mrs. Ronald
Dutton, Ont.

Geddes, Mrs. Georgia Ruth
Ingleside, Ont.

Henderson, Mrs. Gordon
Goderich, Ont.

Hertel, Mrs. Helen
Cambridge, Ont.

Hetherington, Mrs. Betty
Sarnia, Ont.

Horton, Mrs. James
Goderich, Ont.

Jamieson, Mrs. Mabel
Ottawa, Ont.

Lane, Mrs. Gladys
Toronto, Ont.

MacDonald, Lillian Ruth
Aurora, Ont.

MacKay, Mrs. Annie
Coldwater, Ont.

MacKenzie, Mrs. Henry
Lucknow, Ont.

MacKenzie, Mrs. Mary
Ottawa, Ont.

MacLeod, Mrs. Ian
Dunvegan, Ont.

Mather, Mrs. Norma
Priceville, Ont.

McAleece, Retta
Lambeth, Ont.

McGregor, Miss Evelyn
Ottawa, Ont.

McGregor, Mrs. Robert
Renfrew, Ont.

McKinnon, Mrs. Chris
Sarnia, Ont.

McNeil, Mrs. Christine
Mosa, Ont.

McPherson, Mrs. Mary
Westmount, Que.

Miller, Mrs. Audrey
Ottawa, Ont.

Mitchell, Miss Frances
Nepean, Ont.

Moyers, Mrs. Beryl
Guelph, Ont.

Parish, Mrs. Eileen
Weston, Ont.

Paul, Mrs. Larry
Howick, Que.

Pearen, Miss Elva
Rockwood, Ont.

Peebles, Mrs. Stuart
Atwood, Ont.

Pierce, Jessie M.
Ottawa, Ont.

Rae, Mr. John
Ottawa, Ont.

Richardson, Mrs. Vera
Harriston, Ont.

Rooney, Mrs. H. Isabelle
Cookstown, Ont.

Scott, Mrs. Marjorie
Edmonton, Alta.

Sheppard, Mrs. Jean
Mooretown, Ont.

Smith, Mrs. John M.
Guelph, Ont.

Smith, Mrs. Marybelle
Thorndale, Ont.

Stalker, Mrs. Hazel
West Lorne, Ont.

Stech, Mrs. Anna
Willowdale, Ont.

Stephen, June
Calgary, Alta.

Stewart, Mrs. Kathleen
Ottawa, Ont.

Stinson, Mrs. Doris
Manotick, Ont.

Watson, Mrs. Elizabeth
Durham, Ont.

Watson, Mrs. Irene M.
Acton, Ont.

You Said It!

Nearly three hundred groups responded to the Aim and Purpose Study Sessions.

Interesting comments and ideas for mission education were included and they are too good not to be shared.

Saskatoon, Sk.

"We strongly recommend holding an open meeting or 'Family Night' for all the church once or twice a year. Sometimes the WMS could have a church service."

Remember: Asia Sunday May 19, 1985

In Remembrance

Mrs. Johnston Peebles
Atwood, Ont.

Mary MacFadyen
St. Andrew's, Bolsover, Ont.

Miss Elsie Gass
Mrs. Ellen Hastie
First, Brockville, Ont.

Mrs. Margaret Marshall
St. Paul's, Nelson
(Burlington), Ont.

Mrs. D. Hollie Lowry
St. Andrew's, Carleton Place, Ont.

Mrs. D. (Jessie) Eakett
Mrs. E. (Adelaide) Smith
Knox, Elora, Ont.

Mrs. Olive Hawes
Knox, Guelph, Ont.

Mrs. D. Greaves
Mrs. Mae Parsonage
Miss Lillian Johnstone
MacNab Street, Hamilton, Ont.

Mrs. S. M. Scott
Knox, Kincardine, Ont.

Mrs. Minnie E. Parker
Kirkwall, Ont.

Catherine Beamish
St. Andrew's, Kitchener, Ont.

Miss Helen Standing
New St. James, London, Ont.

Mrs. Marie Lowry
Knox, Ripley, Ont.

Mrs. J. (Phyllis) Buchan
New Glasgow, Knox, Rodney, Ont.

Mrs. Adeline Campbell
St. John's, Rodney, Ont.

Miss Margaret Stirling
St. James, Stouffville, Ont.

Mrs. Grace Whitson
Knox, Sylvania, Sk.

Mrs. H. (Mary) McKague
Knox, Teeswater, Ont.

Mrs. L. (Jane) Fisher
Armour Heights, Toronto, Ont.

Jean Climie MacKenzie Whitton
Victoria-Royce, Toronto, Ont.

Mrs. Anna McNeil
St. Andrew's, Watford, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

GLAD TIDINGS

JUNE/JULY 1985

Volume 61 No. 6

GLAD TIDINGS

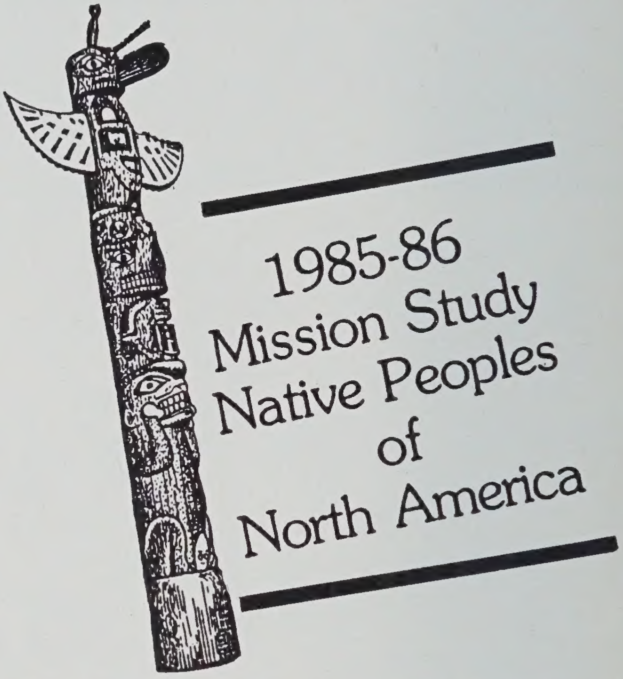
June/July 1985

FEATURES

Mission Study 1985-86: Purpose 3
Ojibway (Saulteaux) Beliefs and Customs 4
Growing into Easter 6
by Norma McCabe
O' Great Spirit - a Sioux Prayer 7
Profiles: 8
Florence Palmer
Stephen How
Peter Jones
Remembering Cecilia Jeffrey 10
by Kay Blake
Native Canadians risk loss of land rights to drillers 15
Potpourri 19
Resolution on the rights of the Aboriginal Peoples of Canada 20
Project North 21
Native Peoples of North America 22
Extra Resources
Rainbow '86 30
In Memoriam 31
Christina McKnight

REGULARS

Celebrate Youth 24
News 25
Staff Changes 26
Highlights 27
In Remembrance 31



CREDITS

Cover: Florence Palmer; p. 4 Nanabush by Saul Williams, Royal Ontario Museum; p. 5 bottom National Museum of Man, Ottawa; p. 7 Invocation - Curtis Collection, R.O.M.

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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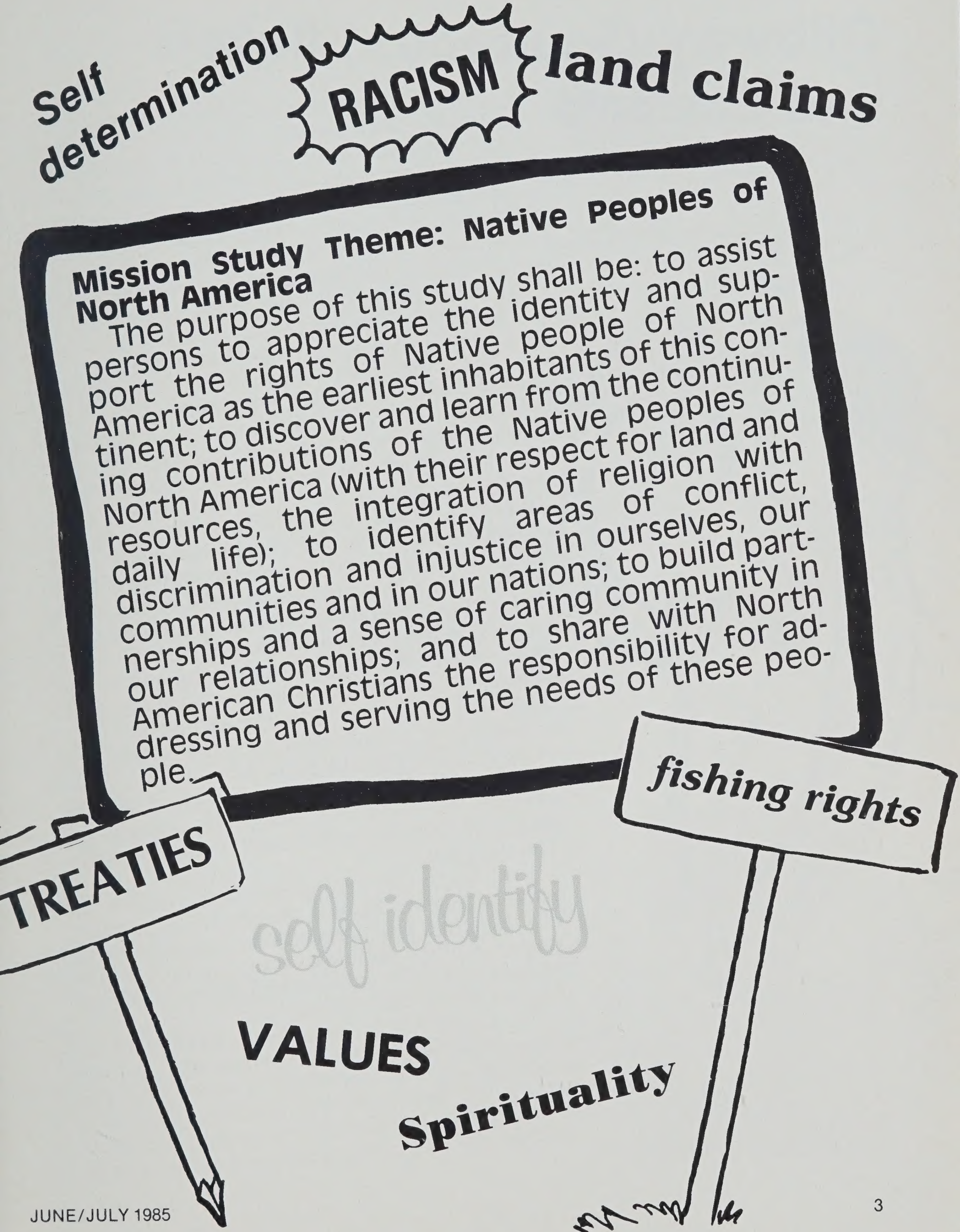

Self determination
RACISM
land claims
TREATIES
fishing rights
self identify
VALUES
Spirituality

Mission Study Theme: Native Peoples of North America

The purpose of this study shall be: to assist persons to appreciate the identity and support the rights of Native people of North America as the earliest inhabitants of this continent; to discover and learn from the continuing contributions of the Native peoples of North America (with their respect for land and resources, the integration of religion with daily life); to identify areas of conflict, discrimination and injustice in ourselves, our communities and in our nations; to build partnerships and a sense of caring community in our relationships; and to share with North American Christians the responsibility for addressing and serving the needs of these people.

Ojibway (Saulteaux) Beliefs and Customs

Like all Indian Tribes, Ojibways have their own customs and beliefs. The ancestral Plains-Ojibway apparently possessed the concept of a single, all-powerful religion long before the arrival of Catholic missionaries. The Creator, or Kitchi-Monito, is thought to reside in the heavens where he looks upon the earth and his children.

Prayers to *Kitchi-Monito* are an important part of all ceremonies. Religion plays a very important role in Ojibway life, and is highly respected because they believe that life is very sacred.

Nanapush, also known to the Plains-Ojibway as *Wisakedzak*, is the culture hero of the Plains-Ojibway. To him is attributed the founding of many social and religious institutions. His often comic exploits are recounted in a long cycle of tales. To dismiss Nanapush as a mere buffoon however, would be a mistake, for it was he who founded the *Midewiwin* or Medicine lodge society. He was given the knowledge and the right to do so after a hard struggle with the forces of evil, led by the Underwater panthers or *Nambiza*.

Wolf is the younger brother of Nanapush. He was slain by the Underwater panthers who were jealous of his brother's power. After his death Wolf was made master of the afterworld.

The *Sun* is a powerful spirit to the people. This is because it lights our days. Without the Sun we could not survive. The blessing of the Sun is invoked in the Sundance, though this dance is not dedicated primarily to this spirit, but rather to the Thunderbirds.

The Earth is considered the mother of mankind and is always addressed in prayers. When we die, it is believed our bodies return to *Mother Earth*, and the soul returns to the spiritual world. If we were bad in life, our spirit perishes in the dark world.

The *Thunderbirds* are usually thought of as giant, eagle-like birds. The movement of their wings causes the sound of thunder and the flashing of their eyes, the lightning. They are solicited in the Sundance to bring rain and good weather, in fact, the outfit of the Sundancer makes him resemble a baby thunderbird, and the piping on bone whistles in the Sundance is to imitate the chirping of a baby bird. The Thunderbirds sometimes appear to those who fast in the vision quest for a spirit guardian. In addition to the Sundance, the Thunderbirds are honoured in the Grass dance ceremony.

Many Ojibways believe that there are special spirits at each of the four directions. These are represented by four colors attached to the Sundance pole, red for the east, yellow for the south, blue or green for the west and white for the north. When praying with the pipe at the Sundance and in other ceremonies, the stem of the pipe is offered to the spirits of the four directions, north, east, south and west. It is then pointed to heaven, the Creator, and finally to earth, the Mother Earth.

The *Stone* is considered a powerful object to the people, the symbol and source of great strength. Sundancers sometimes place a stone in their dance to give them the strength needed to endure the ordeal. Stones also figure prominently in other ceremonies like the *Sweat Lodge*, a small dome heated with red-hot rocks and used for spiritual purification.

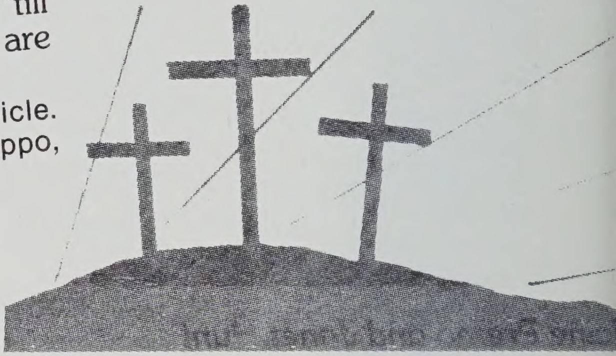
Various animal spirits are also recognized by the Ojibway. Of these the *Bear* is most powerful. Persons who secure the Bear as a spirit helper usually become shamans. Like the Underwater panther, the Bear is highly venerated in the Midewiwin. A bear paw is one of the most powerful medicine objects of the Midewiwin lodge.

The *Buffalo*, like the bear was one of the most important spirits. Most Ojibways derived their power from either the Bear or the Buffalo.

Like most other North American Indians, the Plains-Ojibway speak of a race of little people, or elves, whom they term *Mémegwèsiwak*. These creatures are thought to live in the sides of cutbanks and hills. They are described as small folk with large heads. They are occasionally encountered by solitary travellers and are sometimes secured as spirit helpers by youths during the vision quest. These small people are thought to have their own Midewiwin society with a tiny drum, drumstick, and rattle. Their singing and drumming is sometimes heard at night, emanating from the side of a hill or riverbank.

The *Spirits of the dead* are in a different class from the others since they are never seen in the vision quest and can impart no power. They are merely the spirits of dead persons who, for some reasons or other, have not travelled to the afterworld. The spirits of murdered persons, particularly, tend to remain to haunt the living "till the foul crimes done in their days of nature are burnt and purged away".

Thanks to John Oldenkamp for sending in this article. John ministers to the Ojibway at Waywayseecappo, Rossburn, Manitoba.



Growing Into Easter

by Norma McCabe

Easter. It takes me back to my early childhood. It meant the coloring of eggs and the egg hunting that followed. The entertaining part of Easter was the excitement involved in who was going to gather the most eggs or who would do the most colorful drawing.

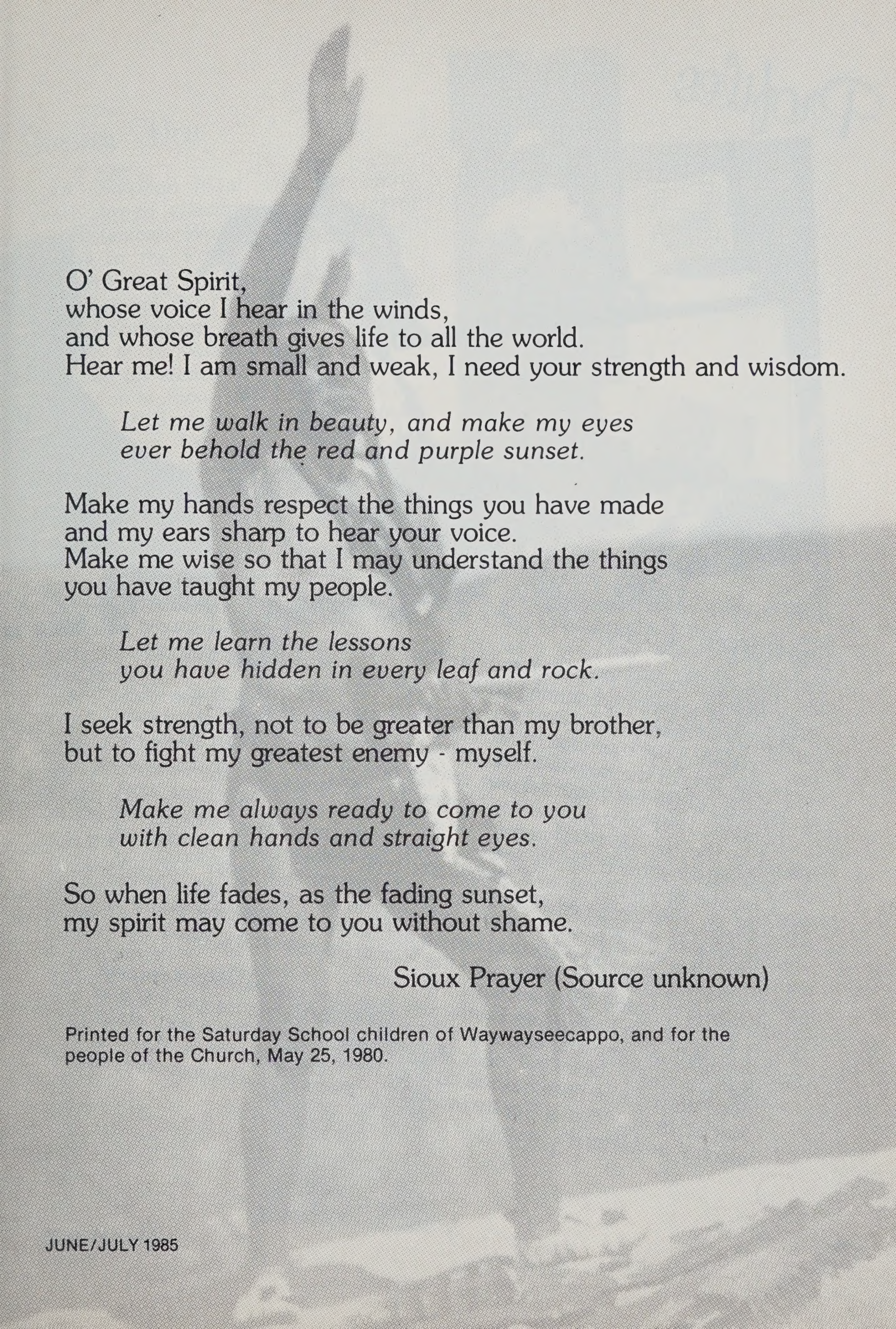
Later on, I was told that on the original Easter, Jesus Christ had died on the cross and had risen from the dead. That scared me! Just the thought of death was frightening enough for me. I had been raised with a strong belief that wouldn't allow me to believe in a "happy hunting ground" life after death.

To me, death was a horrible fate. My people did not freely speak of death or of the dead. A corpse was buried as soon as possible, for it was assumed that the dead would return as ghosts to injure the living.

Because of this belief, I was frightened. I hated the story of Easter! I used to look up and be so afraid I might see Jesus, "a dead spirit," "a ghost;" what was I supposed to do? I didn't want to die, so I lived in fear watching, looking, and hoping I would not see Jesus today. So it went on through the years.

It was later in my youth that I understood more of the significance of Easter. I know now, only when one sets aside his earthly beliefs and takes Jesus Christ as his personal Savior does he fully understand the true Easter meaning.

Norma is a Navajo Indian from Tuba City, Arizona and a student at Cook Christian Training School, Tempe, Arizona. Reprinted from *Indian Highways*, March 1985.



O' Great Spirit,
whose voice I hear in the winds,
and whose breath gives life to all the world.
Hear me! I am small and weak, I need your strength and wisdom.

Let me walk in beauty, and make my eyes
ever behold the red and purple sunset.

Make my hands respect the things you have made
and my ears sharp to hear your voice.
Make me wise so that I may understand the things
you have taught my people.

Let me learn the lessons
you have hidden in every leaf and rock.

I seek strength, not to be greater than my brother,
but to fight my greatest enemy - myself.

Make me always ready to come to you
with clean hands and straight eyes.

So when life fades, as the fading sunset,
my spirit may come to you without shame.

Sioux Prayer (Source unknown)

Printed for the Saturday School children of Waywayseecappo, and for the people of the Church, May 25, 1980.

Profiles

Edwards
COFFEE
SPAGHETTI

Florence Palmer

Florence Palmer was born in Hamilton, Ontario, where she received her education, graduating with her Teaching Certificate from the Hamilton Teachers' College.

Following her marriage to the Rev. Wm. Palmer, she filled the role of 'the lady of the manse' in a number of charges where her husband served. While her husband was ministering in Ottawa, Mrs. Palmer continued her education at the University of Ottawa. She then enrolled in the School of Theology of McGill University, Montreal, and graduated with a B.Th. degree in 1979, at the same time receiving the Diploma of Presbyterian College. She was ordained that spring and took up her Ordained Missionary appointment in August, 1979 as Director of the Kenora Fellowship Centre in Kenora, Ontario. At the same time her husband accepted an appointment under the Board of World Mission as missionary to the Native People on the Shoal Lake Reserve, located 25 miles west of Kenora.

The Kenora Fellowship Centre has provided programming to meet the spiritual, physical and social needs of the Native People living in Kenora and its vicinity. Under Mrs. Palmer's leadership a very effective ministry has been carried on with the establishment of "Clarissa Manor" in the original Centre building, a residence for women with an alcohol problem.

Stephen How

Dr. Stephen How, who for many years served effectively as minister of the Mistawasis, Wahpeton and Crutwell charge in the Presbytery of Northern Saskatchewan, took up a new assignment among the Native People in the City of Saskatoon in 1982.

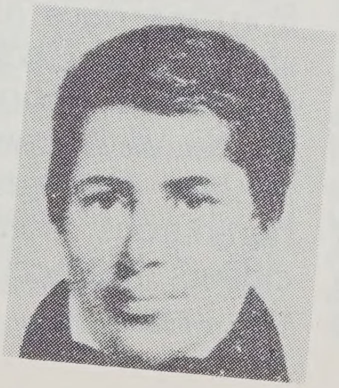
Born in Taiwan (Formosa) Stephen received his elementary and secondary education in Japan and Taiwan and the degree of Bachelor of Science from Cheng-Kung University, Taiwan. He served as an assistant architect. In 1957 he graduated from Knox College, Toronto.

In 1956 Mr. How married Leone Su, a graduate of Presbyterian Missionary and Deaconess Training School (Ewart College). Mrs. How has a degree from the Institute of Child Study. The Hows have three children, Helen, Jonathan and Peter.

Mr. How became Dr. How in May, 1980 when his faithful pastoral work for almost 20 years among Native people was recognized at the Convocation of Knox College, and the degree of Doctor of Divinity (honoris causa) was conferred upon him.

Loyalty to Jesus Christ, a deep sensitivity to the needs and aspirations of Canada's native people, and a humble willingness to be a servant of all are characteristics that make Stephen How's ministry so effective.

Peter Jones



Kahkewaquonaby (Sacred Waving Feathers) or Peter Jones was born on New Year's Day 1802 near the present site of Dundern Castle in Hamilton, Ontario. His mother was Tuhbenahneequay, daughter of Mississauga Chief, Waubanosay. His father was Welshman Augustus Jones who worked as a land surveyor in Upper Canada.

In 1833 Peter Jones was ordained and became the first Native Methodist missionary in Canada. The Rev. Jones translated the Gospels into the Mississauga language and also wrote a history of the Ojibway Nation. In 1851 due to ill health, Rev. Jones retired to his home, Echo Villa in Brantford with his English wife, Eliza Field. Peter Jones died in 1856.

Remembering Cecilia Jeffrey

by Kay Blake

In 1866 the work of the Presbyterian Church in Canada among Native Peoples began with the appointment of the Rev. James Nisbet - inspired and encouraged by the first Presbyterian congregation in the west at Kildonan, near Winnipeg.

As the west became settled, Presbyterians established congregational worship among the Indians. Secondly, they contributed enormously in money and clothing especially through the Women's Missionary Society (W.D.). Thirdly, the Church operated schools, both day and residential, which assisted the younger generation of Native children in adapting to their changed circumstances.

Kay Blake (formerly Stewart) of Kenora, Ontario recalls adventures from her days as a nurse on the staff of the Cecilia Jeffrey Indian Residential School from 1950 to 1958. With frankness and compassion she describes the often humourous, sometimes tragic incidents that occurred in a work of this kind.

When I was a child I knew about Cecilia Jeffrey School from the Mission Band Study. Each year we packed a Christmas bale for the Indian children and later I attended young people's camp at the original school site on Shoal Lake.

The story was told that "long ago when there was famine, the Indians had tied their most beautiful girl to a tree and left her to appease the spirits. Someone rescued her and Cecilia Jeffrey School was founded" — on the spot in 1902. That girl was the grandmother of Orpha Mandamin who later attended the school.

Janet Carruthers had been laundry matron at the school in Shoal Lake. When the principal of the school died in 1919 from the post World War I flu and so many were seriously ill, Janet decided to take nursing training. The School had moved to Round Lake, Kenora and Janet returned to nurse at the new location until 1950 when I replaced her.

The 1950's were years of transition for the Indian children into integrated schools. Yet we had to add classrooms by dividing a dormitory, using double-decker beds for one, and utilizing a workroom for Grade Two.

While substituting for a Grade 2 teacher in late spring, I discovered the children were very quick and knew the answers before the questions were asked. There were not enough desks for the 40 children and orange crates were used for extras. During that time four-year-old Richard Mandamin was struck on the head by a loose horseshoe. A piece of bone which was driven in had to be removed. Not recovering as quickly as expected, Richard was found to have tuberculosis. With modern treatment he was able to go home to the reservation for the summer holidays. Sadly, he was later drowned in the lake.

After a trained teacher arrived to relieve me, I was able to enjoy going back to nursing, teaching health and taking "spares" on Friday with the art class.

I visited the Shoal Lake Reservation with Ellen Ross, the principal's sister, who was studying the Ojibway language in order to prepare a better translation of the Bible.

It was early in November and Chief Roy Redsky would come and visit for a few minutes in our tent until he was satisfied that we were comfortable. During our stay we visited almost all the homes. We always enquired for the person in charge for permission to visit - going to the chief first, to the next counsellor and on down the line of authority. The custom of giving a bag of humbugs (intended for the children) to the chief, meant that you understood the correct procedure.

On Saturdays everything at Cecilia Jeffrey was scrubbed and everyone bathed and put on clean clothes. Still, an offensive smell hung around the building, clinging even to our street clothes. Though it was called "Indian smell", it came from an ear disease which had resisted all known treatment.

The children enjoyed their chores, trying to do a good job. When I asked one about cleaning methods she said they used a "dam clot". I realized later that they were not hearing word endings.

The building was infested with cockroaches that had come with groceries when the school was being built and lived in open walls behind the cupboards, etc. Armed with magazines, Helen Ross and I went to the dining room ready to swat them when we put on the lights. We estimated that about 500 were killed each time.

In a desperate effort to overcome them, I used the blower end of the big vacuum cleaner to blow cyanide powder into the attic and walls. The staff put a quick stop to that because it got into their clothes closets and the result was a large dry cleaning bill. The roaches didn't appear to be allergic to it either!

The local clinic was co-operative and the Indian Health nurse who visited became a friend. Otherwise, I was on my own. Hair was tied across scalp wounds, casts kept dressings on, and first aid was given as needed. All our drugs were supplied by Veteran's Affairs.

There were several five-gallon cans of cod liver oil in stock and the children got a spoonful each at breakfast time. Some of them poured it into their pockets, so everyone was glad when we got vitamin pills and the oil was added to the pig swill.

The Indian Health Services dentist came about twice a year. Although there were X-ray and dental clinics no fillings were done, just extractions. For the first few years, only those with less than 20/30 in one eye received glasses.

We were fortunate when Dr. Chiu Whan-Ling came from Mainland China to Cecilia Jeffrey. He had many degrees in "eye, ear, nose and throat" and could do corneal transplants. Because of the communist connection, he could come only if he worked for the government at first. It is to Dr. Ling that we owe our success with ear disease and the complete riddance of the offensive smell.

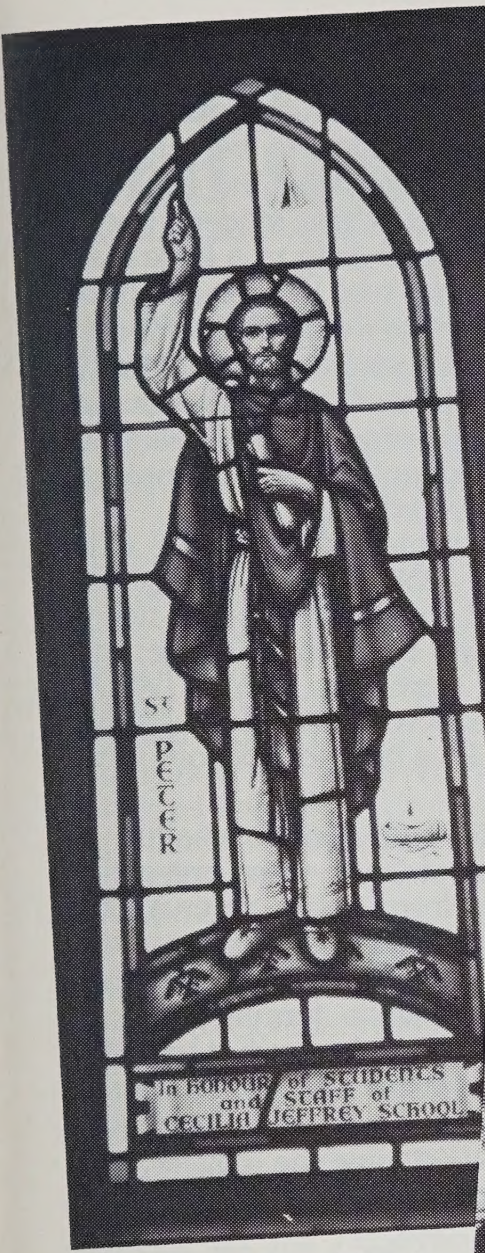
Some accidents were unforgettable. One boy almost died after eating wild crab apples. Another, Danny Walpole, fell between freight cars, when he ran away. A man in the caboose saw a leg on the track and administered first aid. Although Danny returned with a full length artificial leg, he could play football better than the other boys.

One evening, at 40 degrees below zero, when the boys were playing hockey, they noticed the barn was on fire. A senior boy went into the mow, smoke belched out and he blundered about lost in the hay until a supervisor pulled him out. All the cows were led outside, but some died later because of frost-bitten lungs. Each cow had been assigned to a boy who took care of it. The dead cows were skinned and the carcasses piled across the road.

Very few staff members were left at the school during the summer. When the burdocks grew to be about six feet tall in the old pig run one summer, the Jaffrey Melick Council said they would send a man to cut the weeds and bill us. Petty cash didn't allow for extras like that so I got great satisfaction out of cutting the burdocks with an axe myself. I was amused to know the men digging up the septic tank were watching.

Checking the ears

Ribbon Dance


St PETER
In honour of students and staff of Cecilia Jeffrey School

Window at First Church, Kenora, Ont.

Spring Wedding

Many years ago the engineer (Gene Seranchuk) also served as the cobbler while he was on night duty. He cut out patches from old boots to mend not-so-old-boots. Some shoes, though good were unsuitable for school children because of high heels or high legs.

My first trip to a reservation by bush plane was on a warm winter day. The plane couldn't lift off because the skis broke through the crust. After putting off fish crates, etc. and packing down a runway, we took off. The motor caught on fire but fortunately the fire extinguisher worked.

Chief Redsky and his wife Alice were camping when the chief had a heart attack. Although it was the agent's job, we were invited to fly out and check for foul play. On the way home the sea-bed was so rough I lost my glasses through the open window when I was sick.

Church services and Sunday school were the high point of the week. The children were naturally dramatic so pageants were special. Trained by Doris Skene, our choral speaking group were winners at the festival of the arts. Miss Skene also trained the choir which sang "Fairest Lord Jesus", in parts, at my wedding. Later, the choir went on tour to Montreal.

We had many visitors. Among those who came were Seifouah Lotfi from Iran, the Rev. In Ha Lee from Japan, and Dr. and Mrs. Ibiam from Nigeria. A Cessna was chartered to take Sir Francis and Lady Ibiam to see day schools on reservations and I went along to take pictures.

On the way home, the door under the plane flew open. We clung to the racks lest we be sucked out. Our principal, lying flat on the floor, managed to close the door. At bedtime the Ibiams sat on the beds visiting with the children. It was truly a love story.

By the spring of 1957 the new school block was finished. The ears were healed and I was engaged to be married. Disaster again struck when the Asian flu went through the whole student body. Names were added daily to a large wall chart. Red marks told at a glance how the flu was progressing. All temperatures were taken twice daily using thirty-six thermometers. Male staff carried trays piled with bread, jugs of milk and fruit to the dormitories. Fortunately, everyone recovered fully.

During the winter of 1958, the girls made wood fibre apple blossoms. Willows were put in warm sugar water until the leaves came out. These and real flowers from the WMS (W.D.) decorated the newly painted chapel for the wedding. Five high school boys were ushers.

Because of the spring breakup a number of our friends were prevented from coming from some reservations either by dog sled or canoe because the rivers are their roads. Many of our people had never seen a formal wedding. They were nervous about what happened when the register was signed "in the vestry". We had a table out where they could all see us signing the register, and our licence was shown and explained in the classes.

The years were filled with challenging experiences. The work done at Cecilia Jeffrey and other residential schools will have a lasting influence on the lives of many Native people. It was a difficult but rewarding task, well done for the Lord.

Cecilia Jeffrey Residential School was closed in 1969 and the building was demolished early in 1980.

Native Canadians risk loss of land rights to drillers

The struggle of the Lubicon Lake band in the Canadian province of Alberta to maintain their rights on their traditional lands in the face of exploration by the oil companies has been a long and difficult — if typical — one. Churches in Canada and around the world have now become involved.

Isolated in a small inaccessible area in the northern part of the Canadian province of Alberta, the Lubicon Lake Indian band has led a peaceful life of hunting and trapping for generations. Officially ignored for a long time, the band is now coming under increased attention as they try to protect their traditional lands and their livelihood from the onslaught of oil companies and modern development.

In a letter recently made public, Anwar Barkat, director of the Programme to Combat Racism (PCR) of the World Council of Churches, wrote then Canadian prime minister Pierre Trudeau saying that the Alberta provincial government's and the oil companies' actions could have "genocidal consequences" for the Lubicon Indian band. "They made no effort to seek an equitable or fair or just settlement of the band's well-known and long-standing land claim... Instead, they deliberately sought to undermine the traditional economy of band members, to subvert the legal rights of band members, and to destroy the will and the ability of band members to resist provincial and oil company exploitation".

The band's fight for a status has been a long one. In 1939 they were promised a reserve as a part of their entitlement under a treaty which covers aboriginal land rights. Land was set aside provisionally, pending a geographical survey to establish precise boundaries. But the survey was never done and the band was forgotten.

Intrusion on their land began, in 1953, when the provincial government assumed responsibility for the area and began granting leases for gas and oil exploration without consulting the Lubicon Lake band. An all-weather road was built and the oil companies moved in. Now huge trucks roar down dirt roads 24 hours a day. Traditional hunting trails and trap-lines are crisscrossed by lanes that oil companies have hewn for surveys, complete with No Trespassing signs, gates and security guards for this "private" property.

The welfare of aboriginal peoples is historically a federal responsibility in Canada. However, the Alberta government is involved because provinces administer resource development on lands not owned by the federal government. It is between these two interests that the Lubicon Lake band is finding itself.

In 1981, the Alberta government used its municipal affairs powers to decide to turn the Lubicon band's current settlement into a hamlet, subdividing it into two-acre plots, which they offered to the

Indians. The Lubicon, however, are concerned that to agree would be to sacrifice their Indian status, jeopardize any land claim and, in effect, give it up to the province. It is even alleged that provincial government officials offered such things as free firewood, trailers or housing assistance to some of the Indians if they would sign up for this land. Others were told their homes would be bulldozed if they did not lease the lots or accept them as gifts.

We are all children of our Mother Earth, brothers and sisters to each other.

Loss of dignity

Lubicon Chief Bernard Ominayak's reaction to the Alberta government's proposed solution forcefully expressed the fear underlying his people's resistance to such attempts to buy them off: "If we end up with this so-called development and we all get our two-acre lots, then we sell them and end up moving to High Prairie or Edmonton, and my family ends up on welfare, you might just as well take a gun and shoot me. Because I will have lost all dignity; I will have lost all pride; I will have lost what it is that makes me a man".

Last autumn, band members were given property tax notices by the province. They have also been asked to pay their share of a new school which is being planned for the area. The band returned the tax arrears notices unpaid, questioning why they should pay taxes for land which their people occupied long before the arrival of the white people and their government, land which was never ceded to the new authority. Refusing to pay these taxes has left the door open for the provincial government now to claim the right to seize and sell the band's limited assets.

In March, a fact-finding visit by Canadian church leaders to the band was organized. Members of the delegation, which included national and regional leaders of the Anglican, Lutheran, Roman Catholic and United Churches, said later that they were able to confirm a "litany of injustices". They said that they found themselves "subject to the harassment that band members say happens to them continually". They found "that the well-documented allegations presented to us are substantially correct. In the short time we were there, the violations of human rights became apparent to us".

In a reply to the WCC from the Canadian government on behalf of Mr. Trudeau, outgoing Minister of Indian Affairs and Northern Development John Munro described some of the work being done by the federal government to handle Indian problems. This includes a conference on the rights of aboriginal peoples and a sub-committee report on Indian self-government. In addition, the federal government has requested the Alberta provincial government to consider a proposal to make a settlement reserving land entitlements. In effect, this is asking the provincial government to take the initiative to relinquish jurisdiction over the land to the federal government, which handles Indian affairs.

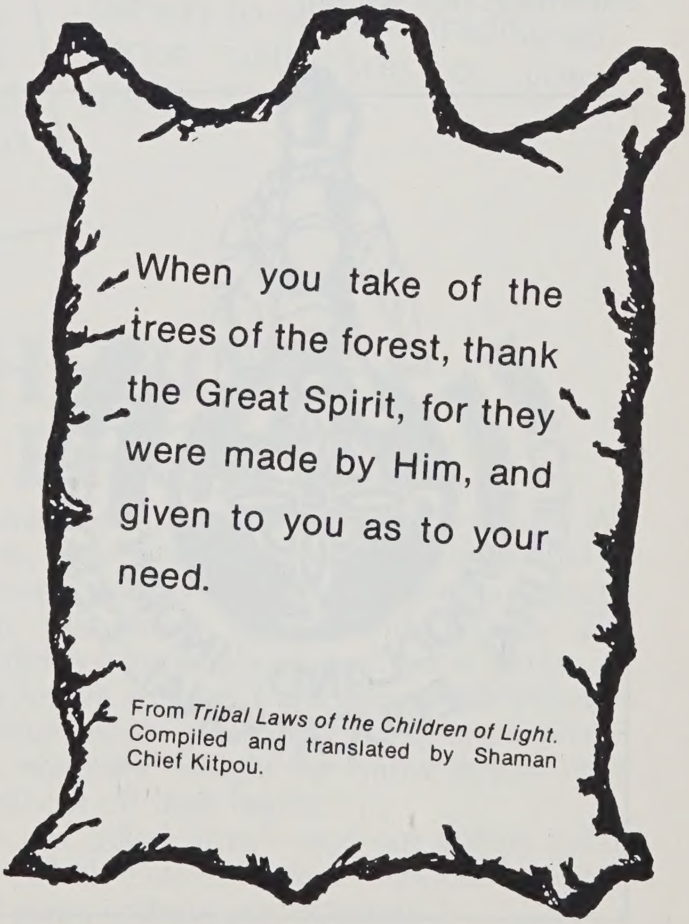
Supporters of the band point out that the federal government is not doing anything new and that it is too early to talk of any progress towards the resolution of Indian problems. They are also skeptical about the provincial government actually transferring authority over the issue to the central government and thus losing out on any future royalties. The band sees the federal government as unwilling to exercise authority over an issue that lies squarely within its jurisdiction. An application by the band for an injunction to stop development activities in their traditional area pending settlement of their land rights has already been turned down by the courts last year.

The land occupancy issue

Recently, the provincial government has further blurred the issue of land tenure by bringing up the question of land occupancy. The land area claimed by the Lubicon band includes both occupied and unoccupied land, according to Alberta Native Affairs minister Milt Pahl, who defines "unoccupied" as being without competing land use or surface lease. Only unoccupied land can be made available for any Indian reserve.

However, it is alleged that the provincial government has been working very hard to lease and in other ways develop all of the band's traditional lands in order to support its contention that these are "occupied" and therefore unavailable for purposes of land claim settlements. The band claims that, in fact, all the land in question has been leased to the oil companies by the government and there is no "unoccupied" land.

In any case, the provincial government is reluctant to relinquish any sub-surface rights even if they have created an Indian reserve. The Alberta government understands the Natural Resources Transfer Agreement to mean that the provincial



When you take of the trees of the forest, thank the Great Spirit, for they were made by Him, and given to you as to your need.

From *Tribal Laws of the Children of Light.* Compiled and translated by Shaman Chief Kitpou.

government must transfer mineral rights to the Indians, but can then claim up to 50% of the royalties generated. The Lubicon disagree, stating that this kind of arrangement applies only to Indians who have signed a treaty — something they have never done. The band thus claims that its rights over its traditional lands, both on the surface and below, are entirely valid.

The provincial government has gone so far as to suggest that the band accept land elsewhere, including mineral rights, at 128 acres a head. The Indians counter that their traditional occupancy takes precedence over the interests of latecomer resource companies. "We were here before the government", says Ominayak, "and long before the oil companies. If Mr. Pahl thinks we are going to trade our lands for resource rights elsewhere, he's wrong".

In the meantime, representatives of the four church delegations have called on the federal government to begin immediate negotiations with the band, "to ensure that their traditional and aboriginal rights are respected", and to provide them with funds to pursue their rights through the legal system. It is also noted that the provincial government has a moral responsibility towards natives as well as other citizens, and "must be held accountable, along with the federal government, for the jurisdictional clashes which have caught the Lubicon Lake people in the middle".

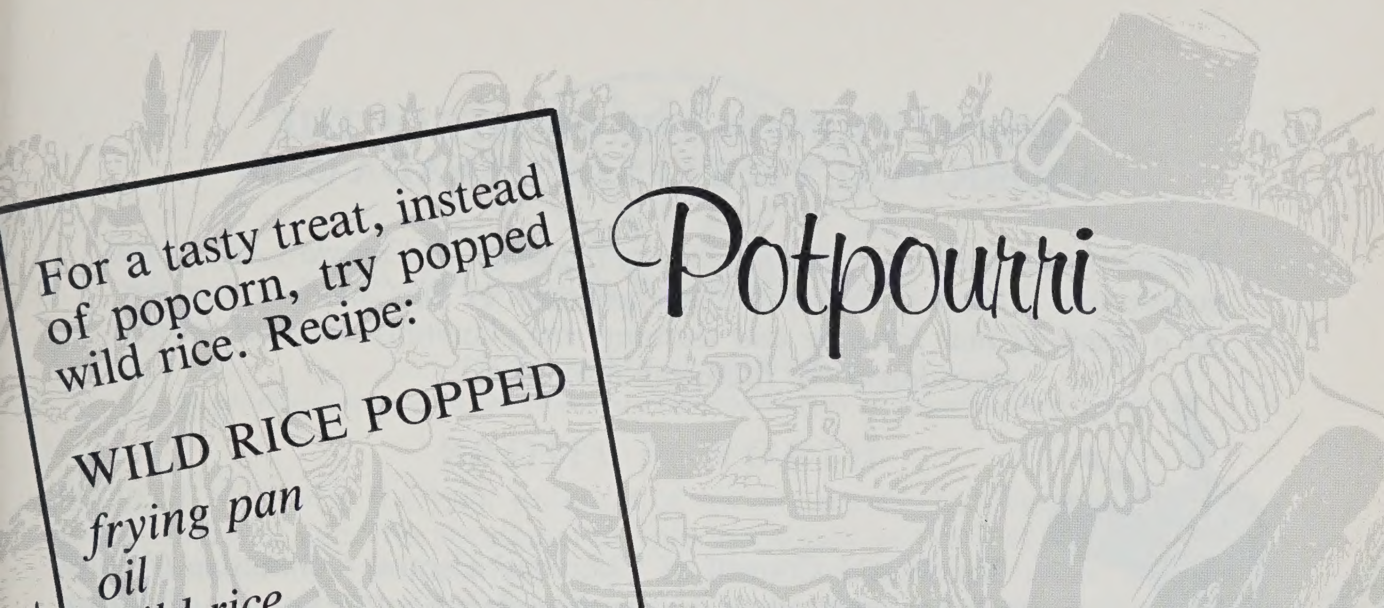
Franklin Ishida

Franklin Ishida is an intern in the WCC Communication Department.
Reprinted from *One World* October 1984.

WOODLAND INDIAN CULTURAL EDUCATIONAL CENTRE

Indian Hall of Fame

Profiles of 27 Indians who have contributed substantially to the present situation of Canada's Native Peoples. Drawings and information on attractive poster-size sheet.
***Available from* Woodland Indian Cultural Educational Centre, 184 Mohawk St., Brantford, Ontario N3S 7G5 for 50¢ each when quantity is ordered.**



Potpourri

For a tasty treat, instead of popcorn, try popped wild rice. Recipe:

WILD RICE POPPED

frying pan
oil
wild rice
sieve

Place enough oil in frying pan until it is 3/4 full. Heat until oil is smoking. Place sieve in the oil so that the bottom lies flat on the frying pan. Put a handful of rice in sieve, place in oil for about 1 to 2 minutes. The rice should pop, and look white. Pop as much as desired.

Traditional Native Recipes

Corn soup, corn bread and Indian pudding have always been popular dishes among Native groups. Invite a Native person to share a traditional recipe with you or your group.

I'M CHEROKEE and PROUD

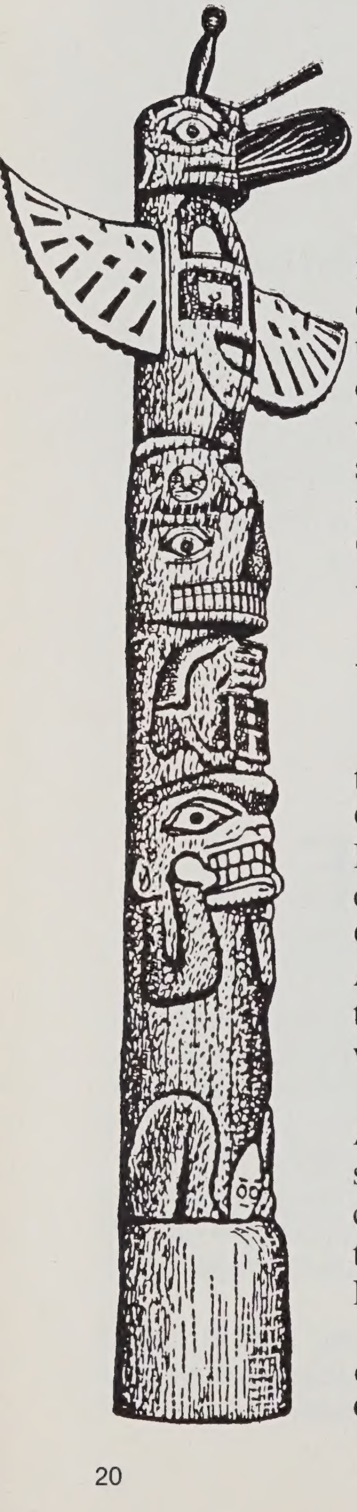
Our people try to make friends with the spirit of all living things. We learn the language of the plants. That is how we were able to develop so many different kinds of corn—as well as sunflowers, beans, peanuts, potatoes, pineapples, cotton, pumpkins, squash and melons. The settlers arriving from Europe did not know about such good foods.

Even tomatoes are a Native American food. European people believed them poisonous. So, when native people gave Spanish explorers gifts of food, including tomatoes, the explorers thought the Native people were trying to poison them and they cut off their hands.

I wonder why our potatoes are called "Irish"—and our cotton called "Egyptian"—and our tobacco called "Turkish?" And I wonder how you would eat your spaghetti and pizza without our tomatoes?

RESOLUTION ON THE RIGHTS OF THE ABORIGINAL PEOPLES OF CANADA (5.10)

Delegates had many opportunities to hear the voices of Canada's Aboriginal peoples and to learn of the support given to them by the Canadian churches. As a result of that listening and learning, the Assembly adopted without amendment the following resolution.



The World Council of Churches' Central Committee (August 1982) has called upon the member churches "to listen to and learn from indigenous people in order to deepen Christian understanding of (and solidarity with) their legal rights, their political situation, their cultural achievements and aspirations, and their spiritual convictions." At this Sixth Assembly in Vancouver, BC, Canada, we have been privileged to hear personal testimonies from and to share experiences with Aboriginal peoples of Canada. We give thanks to God for this witness and for the consistent support of the Canadian churches for these peoples' struggles to:

— gain recognition within Canada as distinct peoples uniquely attached to their traditional lands; and

— assert and gain respect for their human rights, including especially their fundamental rights to their land.

The Assembly expresses its solidarity with those struggles and, in the light of the First Ministers Conference on the Canadian Constitution on Aboriginal rights, title and treaty rights, urges the Federal and Provincial Governments of Canada to recognize and enact Aboriginal title, Aboriginal rights and treaty rights in the Canadian Constitution in a manner and form acceptable to the Aboriginal peoples themselves. We further urge these governments to make no amendment or alteration to Aboriginal and treaty rights without the consent of the affected peoples.

The Assembly appeals to the member churches to support the Aboriginal peoples of Canada and the Canadian churches as they seek to achieve these ends; and requests the General Secretary to communicate this resolution to the appropriate governments and the Working Group on Indigenous Populations of the United Nations Commission on Human Rights.

Gathered for Life Official Report 6th Assembly World Council of Churches, page 164.

PROJECT NORTH / PLAN NORDIQUE

An interchurch project on northern development / Un plan interéglise sur le developpement du nord

PROJECT - NORTH

PROJECT NORTH is the joint program of seven partner churches in Canada to show solidarity with the aboriginal people in Canada who are still in their traditional homelands, particularly in their concern for aboriginal rights, and their desire for fair treatment by the Canadian Government and large corporate interests when the designs of these bodies seem to compromise the rights of aboriginal people.

The seven churches are as follows:

The Anglican Church of Canada, The Canadian Conference of Catholic Bishops, Evangelical Lutheran Church of Canada, The Lutheran Church in America-Canada Sec., Mennonite Central Committee (Canada), **The Presbyterian Church in Canada,** The United Church of Canada.

The basic vision of PROJECT NORTH may be summarized in the following propositions:

a) That the nature of the native struggle in Canada has been, and continues to be, aimed at the recognition and affirmation of their historic rights as the original peoples and nations in this country. In contrast, Canadian Society has historically sought to extinguish these aboriginal rights.

b) That the cutting edge of this aboriginal rights struggle in the present historical period lies in the Canadian North, which remains the last real homeland for native peoples in this country.

c) That the current process of constitutional negotiations has become another major focal point for native people to achieve the recognition and protection of their historic rights. The objective is to obtain constitutional protection for their aboriginal rights through agreements on such matters as Self Government, Land and Resources, and related concerns.

d) That non-native peoples, including Christians, have an historic and moral responsibility to join with the native peoples of the North for the recognition of rights and the realization of justice.

Based on these four propositions the main project objectives for PROJECT NORTH for the next three years are stated as follows:

i) To support the activities of native peoples engaged in struggles for justice concerning the economic and, political development of their homeland;

ii) To support the activities of native peoples throughout Canada to achieve the entrenchment of their aboriginal rights, titles and treaty rights in the Canadian constitution;

iii) To assist the major Christian churches in challenging their own constituencies to become actively involved in these two related struggles.

NATIVE PEOPLES OF NORTH AMERICA

Extra Resources - There are many excellent sources of information on this theme.

We would suggest -

First, inquire from any local Native Centre as to what they would recommend. Not all materials are approved by Native Peoples themselves as many are offensive, racist and present an unbalanced viewpoint.

Many Native Cultural Centres located across the country will be pleased to assist with speakers and material resources. As well there are local Reserves, groups who support Native Peoples and local historical societies.

Secondly, there are innumerable publications and audio-visuals available both locally and across the country i.e. libraries, schools, National Film Board and Provincial and Federal governments.

The following are selected for your guidance.

BOOKS

Carter, E. Russell, *The Gift is Rich.* Friendship Press, Inc. 1955 and 1968. Look for this book in your church library. It remains an excellent resource to promote understanding of Native American history, culture and spirituality.

Deloria, Vine Jr. *The Indian Affair.* Friendship Press, N.Y. This is another book you may have in your library. First published in 1974, it continues to be a timely critique of the treatment of Native Peoples in America.

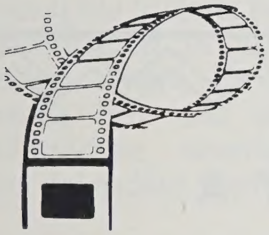
Look for *God is Real* by the same author. On Native Spirituality.

Grant, John Webster. *Moon of Wintertime.* University of Toronto Press. 1984 - Subtitled “Missionaries and the Indians of Canada in Encounter since 1534”, this intriguing book by a professor of Church History at Emmanuel College of Victoria University, Toronto describes the introduction of Christianity to the Indians from New France, including Acadia, to Upper Canada and then to the north and west. Grant argues that most Indians were touched by Christianity during their ‘moon of wintertime when ancestral spirits had ceased to perform their expected functions satisfactorily and angel choirs promised to fill a spiritual vacuum’. A major contribution to Canadian history and to our understanding of the consequences of contact between differing cultures.

LaRoque. Emma. *Defeathering the Indian.* Book Society of Canada, Agincourt, Ontario, 1975. Commentary on education, stressing the need to emphasize Indian heritage in schools, to avoid stereotypes, and to recognize Native people as part of contemporary Canadian life.

Steltenkamp, Michael F., *The Sacred Vision, Native American Religion and its Practice Today.* Paulist Press, 1982. Steltenkamp, a Jesuit priest describes Native American customs and the practice of rituals of Indian religions. His book is based on personal experiences over a period of time. A deeply-committed Christian, Father Steltenkamp presents a frank analysis of a living religion that has not been recognized and with which the practices of Christianity are often starkly contrasted, often surprisingly similar.

Santor, Donald M. *Canadiana Scrapbook: Canada's Native People*. Scarborough, Prentice-Hall, 1982. Tells the story of the Indians, the Inuit, and the Metis, from the time of their first appearance in Canada to their attempts to regain control of their own destiny today. Contemporary photographs, pictures and a variety of documents in Scrapbook format. Available from WMS Bookroom. $8.50 (+ 50¢ postage).



AUDIO-VISUALS

Children - *An Indian Jesus*. Friendship Press. Colour filmstrip. In vibrant colourful paintings artist Richard West, a Cheyenne Indian and a Christian, portrays Jesus through Native American eyes. 42 frames with reading script and guide. Suggestions for use with early elementary and older children included. These paintings were originally used in the 20-minute sound filmstrip *Another Face of Jesus*. Available from WMS Bookroom. $10.95 + 50¢ postage.

Unlearning "Indian" Stereotypes. Filmstrip and cassette tape with teacher's manual. Council on Interacial Books, 1980. Rental $15.00 from the Native Peoples' Resource Centre, 533 Clarence St., London, Ont. N6B 4V8. Geared toward elementary age. Examines stereotype Indians as portrayed in children's books. Very relevant to Canadian situation although it is based in the U.S.

Sharing the Journey. Developed by June and Neville Stevenson, this 100 frame, 22 minute colour filmstrip is an invitation to concerned Christians to examine traditional Native spirituality. For people who share a vision of all persons walking together in peace and working together for justice. The first 50 frames may be used to explain Native spirituality to children. $9.95. Available from: Education for Mission, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7 (1-416) 441-1111 Ext. 155.

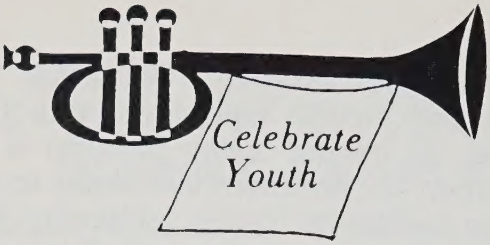
OTHER

Map - *Canada's First People*. Free from Publication Inquiries, Library Services, Department of Indian Affairs and Northern Development, Ottawa, Ontario K1A 0H4.

Newspaper - *Awkwesasne Notes*. The official newspaper of the traditional Mohawk Nation. Reports on traditions, philosophies and current conditions of indigenous peoples throughout the Western Hemisphere. For information send your name and address to: Awkwesasne Notes, Mohawk Nation via Rooseveltown. NY 13683

Magazine - *Sweetgrass*. The Magazine of Canada's Native Peoples. An exciting new communications vehicle for issues and views relating to traditional and contemporary Native life. Features outstanding works of Native artists. Call or write: Sweetgrass, 90 Nolan Ct. Unit 46, Markham, Ontario L3R 9Z9.

Pamphlets - *Oracles Pamphlets* 1979. Order from Department of Indian Affairs and Northern Development. Ottawa, Ontario K1A 0H4. Free. (Note especially Native contributions to present day life).

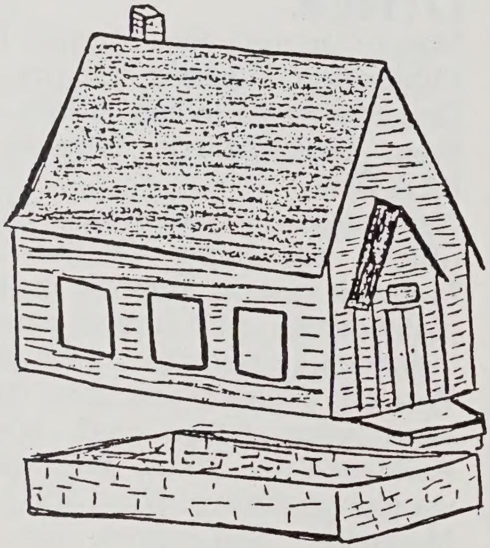


MISSION STUDY THEME 1985-86

What do you, or members of your group, know about the Native Peoples of North America? Are they one "group" or many nations? What do you know about their views of history? their concern about the place of a Native person in a non-Native society? Do you judge these people on the basis of what you read in a newspaper or are you interested in looking at both sides of the issues related to land rights, education, housing, employment, health and the environment? How has the Church contributed to problems and what is the role of the Church in finding solutions for Native people?

These are some of the topics to be dealt with in the resource materials prepared for children and youth in their study of *Native Peoples of North America*.

HELP PUT A NEW FOUNDATION UNDER MISTAWASIS RESERVE CHURCH



THE OFFERING PROJECT - for Children and Youth begins July 1, 1985 and ends June 30, 1986.

As you can see from the illustration, the people on the Mistawasis Reserve, Saskatchewan, would like to put their church on a new foundation. This would mean additional space for meetings, classes and social events.

The work of the Presbyterian Church in Canada on this reserve has been carried on for over 100 years and they have a most interesting history which dates back to the time of The Rev. James Nisbet. We hope that the children and youth of the Presbyterian Church in Canada will work with the Native Peoples to make their dream of better facilities come true.

NEWS

CATHOLICS HONOUR INDIAN SAINT

A delegation of 18 Seminole Indians recently attended a Mass in native dress in the Catholic Archdiocese of Miami to help celebrate the feast day of Kateri Tekawitha, known as the "Lily of the Mohawks". Catholic mission activity among the Indians has traditionally been concentrated in northern and central Florida where as early as 1549 at Tampa Bay and as late as 1704 in Tallahassee, several hundred Indians died defending their Catholic faith. EPS

BOESAK CLEARED AND REINSTATED

JOHANNESBURG (EPS) - Allan Boesak, president of the Geneva-based World Alliance of Reformed Churches and a leading opponent of the South African system of race separation with white supremacy (apartheid), has been cleared by a regional unit (ring) of his denomination (the Dutch Reformed Mission Church, NGSK) following allegations of an extra-marital affair between him and Di Scott, a former employee of the South African Council of Churches.

Pending a ring decision, Boesak was suspended as an NGSK minister. The decision (19 March) followed two evenings of what the South African church news agency ENS described as "long and penetrating deliberations".

Text of the decision was to be released 20 March. It was reportedly approved by an overwhelming majority. Its effect is to lift the suspension and reinstate Boesak as an NGSK minister. It reportedly rejects as groundless and without foundation press allegations about the Scott-Boesak relationship.

PERSECUTION OF BAHA'IS DENOUNCED

The 100,000 member Baha'i community in the United States and the Baha'is in more than 150 countries are deeply concerned about the fate of their co-religionists in Iran. At least 193 Baha'is are presumed to be dead or have been killed by the Iranian authorities since the current government took power in 1979. Of the approximately 700 Baha'is now held in Iranian prisons, at least 19 have been sentenced to death for their religious beliefs.

President Reagan and the U.S. Congress spoke out recently about these violations of human rights. In December the President mentioned the persecution of the Baha'is in the 1984 Human Rights Day Proclamation. In June 1984 the 98th Congress issued a joint resolution condemning the action of the Iranian government against the Baha'i community.

For the past three years the United Nations Commission on Human Rights has denounced Iran's violations of human rights. It urged the U.N. Economic and Social Council to appoint a special representative to investigate conditions in Iran. The Council has named Mr. Andres Aguilar of Venezuela who gave a preliminary report to the Commission in Geneva this month.

The United States Baha'i community is convinced that world leaders and concerned governments must continue to speak out and condemn this manifest repression of religious freedom. Watch for a Reader's Digest Article *Their "Crime" is Faith* scheduled for early 1985.

BOESAK, NAUDE AMONG 239 ARRESTED IN SOUTH AFRICAN PROTEST MARCH

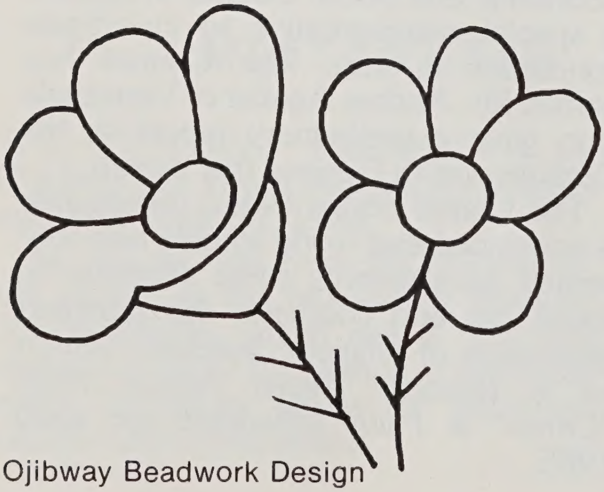
CAPE TOWN (EPS) - Beyers Naude, general secretary of the South African Council of Churches, and Allan Boesak, SACC senior vice president and president of the Geneva-based World Alliance of Reformed Churches, were among 239 people arrested here (26 March) following worship which commemorated blacks killed by police near Uitenhage earlier last month. Those arrested were released the same day after they promised to appear in court the next day.

An estimated 500 people marched toward the parliament buildings with a list of demands, including withdrawal of police from black areas, and full rights to participate politically for the country's 73 percent black majority. News agency reports said the group was told to stop by about 50 riot police, whereupon it knelt for prayer, and sang "Onward Christian Soldiers".

Some scuffles were reported as police herded the group into vans. Police said the marchers violated internal security laws which forbid most outdoor demonstrations. Most of those arrested reportedly planned to plead not guilty, rather than admit guilt and pay fines of 50 South African rand.

Preaching at the ecumenical service, Mxolisi Daba, an Anglican priest in Uitenhage, said, "God says to South Africa here and now, stop killing people, stop killing our children." Hundreds sang protest songs and raised clenched fists in black power salutes during worship. Boesak, one of several who lit candles in memory of South African protesters killed in the past, told Daba: "Your cry has been heard, your suffering has been seen." An estimated 300 blacks have died in such incidents since the beginning of last year.

STAFF CHANGES



Ojibway Beadwork Design

LORNA CAMERON, Area Educational Consultant for Manitoba and Northwestern Ontario left Canada on March 28, 1985 for Australia. Lorna was granted a minimum two year leave of absence effective April 1, 1985. Lorna will be working with the Uniting Church in Australia. The Synod and Synodical both expressed their thanks to Lorna for the conscientious and capable way she carried her responsibilities in the Synod. We wish Lorna well in her new position and will look forward to hearing about her work in Australia.

wms highlights

PRESBYTERIAL NEWS

Vancouver Island

"Mission Possible" (Matthew 19:26) was the theme of the 71st Annual Meeting of the Vancouver Island Presbyterial held in Knox Church, Victoria, B.C. Delegates attended from Sooke, Nanaimo, Port Alberni, and from St. Andrew's, Trinity and Knox, Victoria.

Mrs. Madge MacLeod, president, welcomed the delegates and gave devotions. Reports and sharing of the year's activities followed.

Highlights included "Mission Possible" led by Ivy Howard, A.E.C. Each church was given a Mystery Missionary to present through skits, readings, clues, filmstrip, etc., a very informative and entertaining activity.

Devotions on Tuesday were given by Mrs. Hazel Smith, president of B.C. Synodical on "If God Should Speak". The Remembrance Service was led by Mrs. Jean Summers. Mrs. Smith installed the Officers for 1985.

Algoma

The Annual Meeting of Algoma Presbyterial was held in Westminster Church on March 5th at 8:00 p.m. The opening devotional period was conducted by the women of Victoria Church. Bruce McDonald of Westminster choir and husband of the past president, Mrs. Doris McDonald, sang a beautiful solo "The Kingdom is Coming".

Mrs. Jean Wilson, president, introduced guest speaker the Rev. Wm. McCallum who is on leave with his family in Canada from the Africa Inland Mission in Kenya. Mr. McCallum spoke of his experience with African Christians and told of the large church attendance in this area. His address was followed by slides.

The Rev. Gordon Beaton brought greetings to the meeting from Presbytery praising the work and efforts of the Society. Following the business meeting members of Westminster hosted a dessert and Fellowship hour.

Brampton

Brampton Presbyterial met for its 19th Annual Meeting on February 20 at Knox Church, Acton. The theme "Peace through Prayer" was taken from Matthew 5:9 as the theme verse - "Blessed are the peacemakers for they shall be called the Sons of God".

The president, Mrs. Isabelle McClure opened the morning session with prayer. Mrs. Anne Moore welcomed everyone to Acton. Mrs. Margaret Jackson and Mrs. Kay Baldwin from Hillsburgh led devotions with scriptures relating to peace on earth. Dr. Margaret Kennedy spoke of some of the planned events to celebrate the 70th Anniversary of CGIT.

Music was provided by the Junior Choir of Knox via cassette tape. The women enjoyed viewing the many banners by various groups displayed throughout the church, also to browse at the book table and through the History Book.

In the afternoon duets were sung by Mrs. Anne Moore and Mrs. Sandra Pun with Mrs. Renee Watson at the piano. Devotions were led by Knox 16 Oakville women. Mrs. Emily Farr gave the meditation on "The Joy of Our Daily Living".

Mrs. Ada Sinclair introduced the guest speaker Mrs. Priscilla Anderson who had served the Korean Church in Japan with her husband, the Rev. Robert Anderson.

Mrs. Parker, St. David's Church, Campbellville thanked Mrs. Anderson. The Rev. Craig Cribbar from Knox Church, Acton installed the new Executive and gave the closing benediction.

Calgary-McLeod

Approximately 80 women attended the 71st Annual Meeting of Calgary-McLeod Presbyterial held at St. Andrew's Church, Calgary on February 9. The theme of the day was "Messengers of Peace".

Sheila Kirkland led a rousing singsong followed by greetings from the Rev. Marty Molengraaf of the host church. Communion and a service of recognition was a very appropriate way to begin the day's events.

The meeting was conducted by president, June Steven and greetings were sent from Synodical president Ruth Richards.

The "after-lunch speaker", Marty Molengraaf spoke on "peace-keeping" and our responsibilities as Christians in promoting peace in our world. The filmstrip "Keeping the Peace" was shown which gave children's views on the arms race.

Terri-Lee Hamilton led the service of Installation of Officers. The meeting was closed by the new president, Joanne Watson.

A number of Presbyterial executives then took on the identity of "Noah's Animals" and entertained the rest of the group with a skit called "you in your small corner". The day was closed with prayer by Dr. Ruby Walker.

Superior

The Annual Meeting of Superior Presbyterial was held in First Church, Thunder Bay, March 5. Registration was taken by Leila Borrett, Evening Guild, First Church. The president, Signe MacKay, conducted the meeting and welcomed all. Lakeview Presbyterian Women led the Opening Worship Service using the theme of the meeting "A Call to Faith" - Heb. 11.

Dorothy Finson, WMS Auxiliary, St. Andrew's, Thunder Bay, conducted the Memorial Service, followed by the presentation to Superior Presbyterial of a gavel to Helen Reid. The gavel formerly belonged to the Willing Talent Workers of First Church, who were in operation from 1928-1984, and disbanded in September 1984.

Nancy Murray gave a Literature Review and showed slides on how WMS literature grant money is used.

Lorna Cameron, A.E.C., showed the filmstrip "In Hope Witnessing - The Church in Korea". Dorothy Hurley of the Iona Guild, closed the afternoon session with prayer.

As 1985 marks the 70th anniversary of the CGIT in Canada, the CGIT Grace was sung prior to dinner. Following dinner, a "Tribute to Lorna Cameron" was given in song by the Junior Choir of First Church, directed by Willard Allan.

The Evening Worship Service was conducted by the Evening Guild of First Church using the theme "A Call to Faith". The Rev. E. Blake Carter conducted the Installation of Officers. An amusing skit entitled "Off to Australia" was presented by members of Superior Presbyterial as the "Helpful Henriettas" and directed at Lorna Cameron, A.E.C., who will be leaving March 31 for Australia to continue similar church work there. Presentation of gifts to Lorna ended the evening.

Montreal

148 women of Montreal Presbyterial met in First Church, Verdun, Quebec for the 71st Annual Meeting, the President, Margaret Goodhue presiding.

After being welcomed by Hazell Davis, who also recounted a history of the church, their minister, the Rev. Ruth Syme led in worship.

Lynda Hoffos, new A.E.C., was introduced, after which Norma Goldsmith spoke on behalf of the CGIT which is celebrating its 70th Anniversary this year.

Guest speaker of the day, the Rev. Florence Palmer of the Kenora Fellowship Centre shared the work, achievements and goals of the Centre. In mentioning innovative ways to get close to our native people she told us that even working on a jigsaw puzzle with someone can be a way of listening to and counselling some who are too shy to actually ask for help.

The musical contribution to the morning's program was a solo by Betty Anderson.

After lunch, Mrs. Palmer showed slides of the Centre, answered questions and discussed some of the problems which they face in their work.

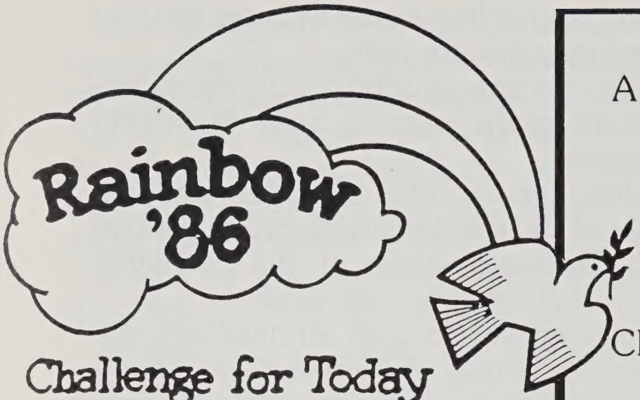
To celebrate its 25th Anniversary the Women's Group of Maplewood Church in Chateauguay, Quebec sent a Banner to the Presbyterian Church in Guyana to include in its 100th Anniversary celebrations. The banner which was made by Edith Bobbitt, Eve Racine and Jessie Amy depicted a cross with three circles for the Trinity, fish in green and brown representing the land and sea, and loaves of bread and wheat as a Canadian Symbol. Across the top was the word "Celebrate". The banner was used on the cover of the May *Glad Tidings*.

LOCAL GROUP EVENTS

Niagara Falls, Ontario, Missions Night

Missions Night at Drummond Hill Church, Niagara Falls was held on January 12th. "Every Christian is sent on a mission and is a mission field. God is a missionary God and His purpose is to reach the whole world with His gospel" were the opening remarks of an address by the Rev. H. Glen Davis, secretary for Overseas Relations of the Board of World Mission.

Close to 200 people attended from Chippawa, Stamford and St. David's Churches. Bruce Mennie was master of ceremonies. Members of the Niagara Korean Presbyterian Church, St. Catharines, in native dress, delighted the audience with several musical selections.



Challenge for Today
Gifts and Promises
Genesis 9 vs.13-17

A CONFERENCE FOR ALL WOMEN
- -college students
- -working singles
- -marrieds (career girls!)
- -Yummys- (young upwardly mobile moms!)
- -grandmas and retired career girls

CELEBRATE WITH US
- -our faith in Jesus Christ
- -friendships both old and new
- -our intelligence -learning about mission
  - -Bible study
  - -drama and music

14 WORKSHOPS
- -our challenge-to mission in the world
- -our challenge-in our congregation
- -our challenge-to personal growth

THEME SPEAKER: REV. CHARLES SCOTT of First Presbyterian Church
Regina, Sask.

Former MISSIONARY of Church of CENTRAL AFRICA.
Presently involved in 'Training For Ministry'

WHERE AND WHEN ???

OLDS AGRICULTURAL COLLEGE
OLDS, ALBERTA (near Calgary)
JUNE 27, 28, 29, 1986

REGISTRAR and further information
Mrs. Marion Dietz
5832-53rd Avenue
Red Deer, Alberta.
T4N 4L5

TOUR of historical sites, Camp Kannawin, David Thompson Highway, Columbia Icefields, Lake Louise, Banff.

Sponsored by Alberta Synodical, Women's Missionary Society W.D.
Presbyterian Church in Canada.

In Memoriam

Christina Catherine McQueen McKnight

On October 14, 1984, Mrs. Christina Catherine McQueen McKnight, a long time member of First Church, Edmonton passed away. Christina was active in the church and in the community.

In 1962 she served as the first woman president of the Northern Alberta Pioneers and Old Timers Association.

Mrs. McKnight worked on the Edmonton Historical Board. In 1974, she was selected to be chief factor at Fort Edmonton, the first woman to hold that post.

Born and educated in Edmonton, she graduated with a BA from the University of Alberta in 1922 and became a teacher in the Edmonton area.

During the '20s she played for the Monarchs, Edmonton's first women's hockey team. She was an active curler for most of her life.

Mrs. McKnight was a long-time member of First Presbyterian Church, and held executive positions in both the Afternoon Group (now disbanded), and Edmonton Presbyterial, WMS. She was one of the daughters of Dr. D.G. McQueen, pioneer minister of First Presbyterian Church and Mrs. Catherine McQueen.

In Remembrance

Mrs. Robert Denovan
Mrs. Joanna MacLeod
St. Columba, Dalkeith, Ont.

Mrs. Ethel Stewart
Knox, Dundas, Ont.

Mrs. Hazel Smithers
Knox, Dunnville, Ont.

Mrs. Dora Reid
St. Andrew's, Fenelon Falls, Ont.

Mrs. L. (Florence) McHardy
St. Andrew's, Guelph, Ont.

Miss Katherine Cleghorn
Mrs. D. (Ida) Douglas
Knox, Guelph, Ont.

Mrs. A. (Ethel) Innes
Knox, Harrington, Ont.

Mrs. Clarke Torrance
Nashville, (Kleinburg) Ont.

Mrs. Hazel Cottingham
Mrs. Marjorie Pollock
Margaret Rodger Memorial
Lachute, Que.

Mrs. Agnes (Nan) Roadhouse
Knox, Leamington, Ont.

Mrs. Mary Stewart
St. Andrew's, Markham, Ont.

Mrs. Martha Jamieson
Renfrew, Ont.

Mrs. M. J. McIntyre
Calvin-Goforth, Saskatoon, Sk.

Mrs. Marion Wilson
St. Andrew's, Saskatoon, Sk.

Miss Annie Horne
Knox, North Easthope
(Stratford), Ont.

Mrs. Agnes Westbury
St. Andrew's, Swift Current, Sk.

Mrs. Anne Blackburn
Glenview, Toronto, Ont.

Miss Ella Walker
St. Andrew's, Victoria, B.C.

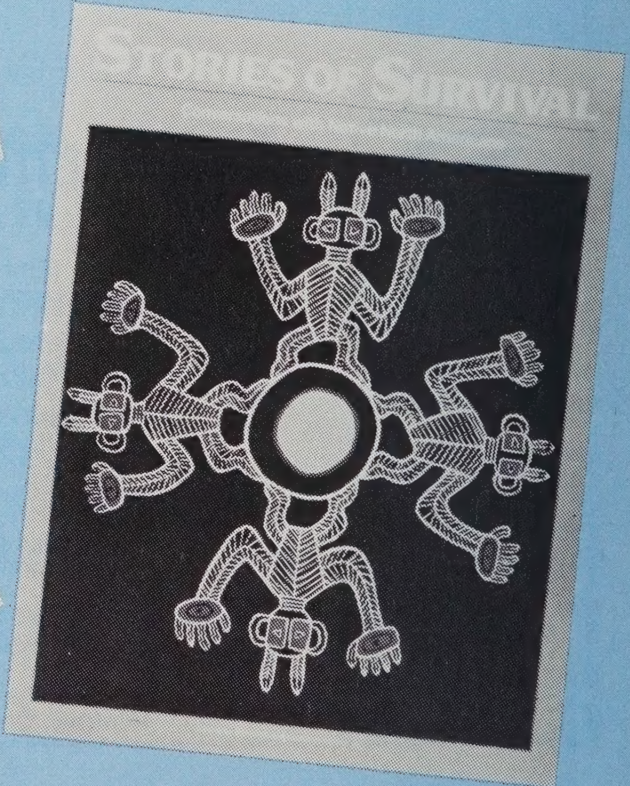
Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

HEAR THE CREATOR'S SONG
Native Peoples of North America
with additional resources
Crickets and CORN
Five Stories about Native North American children

Mission Study 1985-86 Native Peoples of North America

Study Packets for Adults, Youth and Children will be available soon. Prices and further information to be announced.


STORIES OF SURVIVAL

GLAD TIDINGS

AUGUST/SEPTEMBER 1985

Inside . . .
Council '85

Volume 61 No. 7 **GLAD TIDINGS** Aug./Sept. 1985

FEATURES

Council 1985 4
Show Us the Way – a poem 10
by Norma Vineham
"Christ – Our Only Hope" 11
by Charlotte Brown
Ewart College Convocation 13
Thanksgiving Worship Service 16
by Priscilla Anderson
Hope Through Mutual Help 18
by Dorothy MacNaughton

REGULARS

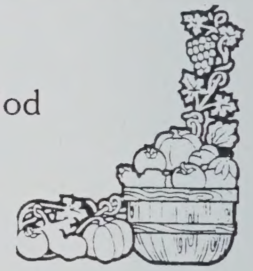
Editorial 3
Films/ Resources 15
Dear Friends 20
Celebrate Youth 22
Books 23
News 25
In the World – BWM News 27
Historia Highlights 28
In Remembrance 31

Council '85
"Sharing the Journey"

4

Giving thanks to God

16



A Ministry for Widows and Widowers

18

CREDITS

Photos: Cover & page 10
Tourism B.C.

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

Journey of hope

People reacted strangely when I said I was going to Ethiopia. "Is this a joke?" one asked. My daughter laughed hysterically. My son feared for my life. I would be hijacked, shot by guerillas or starve to death. "Be sure to pack a large lunch," someone quipped.

"You poor thing," I was told. "Aren't you afraid to see all that suffering and death?"

This is not about my journey which I survived very well but the journey of a proud people who hope in the Lord and believe in the sufficiency of each day.

My first view of Ethiopia in the early morning hours was of campfires. In the darkest hours, someone was keeping vigil. At dawn I saw a woman light a fire on which she would cook the last of her food. Later with thousands of others she would gather branches, load them on her back so that she was stooped in half and begin the long walk to the city. With luck she would sell her wood and return home later that afternoon to her family with enough food for supper.

In the capital city of Addis Ababa, beggars everywhere waited their chance to corner an unsuspecting visitor. Some used their children, pushing them forward with their tiny hands outstretched. Their hope lay not in the promise of what the land could provide but in the sharing of others.

Flying north of Addis Ababa, I visited two camps. Hope had drawn these ragged people out of the hills where the land was no longer workable, where the rains had not come and everything was dying. Yet, the hope that drew them into the valley for food and shelter would drive them back to plant fresh seeds and start over.

People waited patiently in family groups outside the administration tents. Some had journeyed for days and now they sat for hours almost in silence. Occasionally a baby would cry to be quickly pressed to its mother's breast more for comfort than for food.

Nowhere was hope more visible than in the eyes of the mothers. Inside a medical tent, one waited with her 8 year-old boy, who was no bigger than a 3 year-old. She refused to leave him in the doctor's care although keeping him with her meant almost certain death. Mothers brought their children for intensive feeding each day, waiting without food themselves until it was time to go home.

My own journey was a step into the unknown. It was a sobering experience. It was the sharing of someone else's journey — a journey of hope. I thank God for the privilege.

June

Next month: Pilgrimage of faith

Sharing the Journey

Council '85

Opening Address

by Florence Palmer

Read Ezekiel 2:8-3:3, 3:12-15

Sharing the Journey—an exciting theme. To understand it we must look back to when our journey together began. This scripture from Ezekiel seems to me to embody the beginning of a journey in many positive ways.

The prophet tells us how he was called by God—and sent to the Israelites in exile in Babylon.

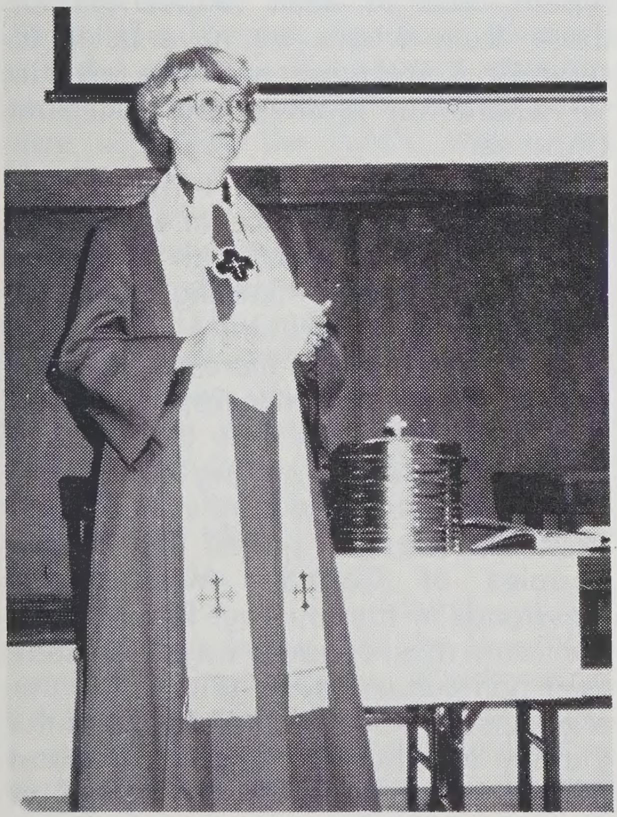
God tells Ezekiel plainly that he is not being sent to strangers, nor to people whose language he could not speak. Instead Ezekiel was sent to people who shared his heritage—and his cultural background; to people whose language he spoke, indeed to people who were, in actual fact, his relatives. Even so, although he had gone in the bitterness of his spirit, he began his ministry by sitting among them.

"I sat where they sat, seven days, overwhelmed"—taken aback by the heartbreaking conditions in which they were living. In very truth Ezekiel began his ministry by sharing—sharing himself. He carried in his heart a call from God—a command for action; but he did not know how best to present the message with which he had been sent. Before the people could hear him they had to accept him. Before he could speak he had to understand them. He had to "sit where they sat"—to become one with them, to throw in his lot with them without reserve. And so he sat among them in silence, listening to their words, but beyond that, hearing the feelings, the fears, the hopes, the anxieties, the expectations, which were behind the words.

He entered into their condition, and fully shared their experience. From that learning and that understanding, he was able to minister to them as God had directed, and in a way that they could hear. It is such an understanding that we need, in order truly to share the journey.

As we examine the past, we see that where our journey together began, this sharing was often missing in our work with Native People. Where such sharing and understanding did occur we can see from the memories that linger how important it was.

Beryl Miller, a deaconess sent by the WMS to work at Shoal Lake, is one of many missionaries remembered with love and affection because of such a willingness to listen and share. When she went to Shoal Lake, there was no easy access in and out of the Reserve and she had to remain there, living among the people. She not only taught them about Christ but she learned from them.


The Rev. Florence Palmer "shares the journey" through the Lord's Supper.

While most missionaries went out to serve among Canadian Indians in such a manner of love and caring, they did not always approach their work in this spirit. Among non-native people little or no effort was made to understand Indian cultures and heritage. The innate spirituality of many tribes was either ignored or condemned. Confusion abounded because of the numerous peoples and ethnic backgrounds to be found among the Indians themselves. For example, across Canada there are no less than 11 major language groups among the Native Peoples and within those groups there are a total of 51 subdivisions or tribes.

While local efforts were made by Christians to understand the Native People among whom they served, and while churches too attempted to understand, the vast richness and varieties of peoples was reduced to a composite stereotyped picture by those who did not live among them.

As a result, there was little attempt by non-native people in general to "sit where they sat." Rather there was an insistence that the Native People must learn to sit where *we* sat—that they must become carbon copies of us and mould their life style after ours.

We brought the good news of Christ—the joyful news of salvation and forgiveness for sin, but we fell into the same pitfall which bothered the early church. Like them we were guilty of demanding that, in effect "Greeks must become Jews"—that our lifestyle was part of our message.

It didn't work for the early church, and for the same reasons it couldn't work in Canada in the long run. Unfortunately, unlike the early church we had no Paul of Tarsus speaking and acting on a nation-wide mission to remind us yet again that "in Christ there is neither

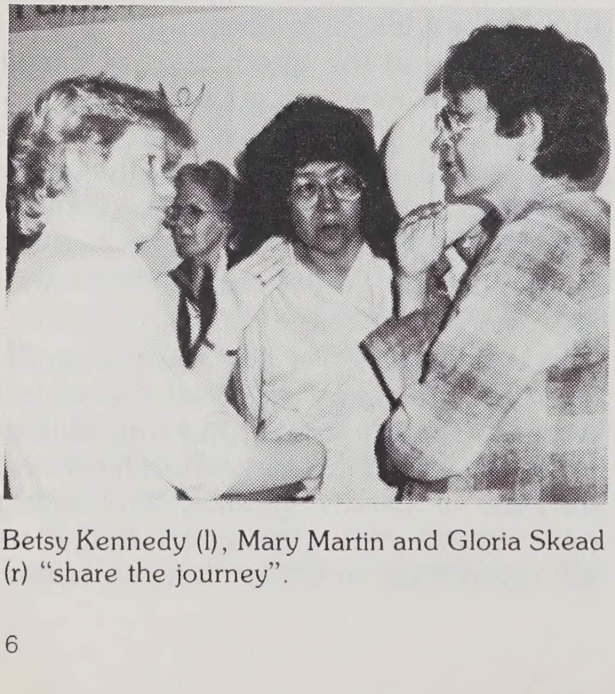
Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

This insistence that the Christian message included our way of life meant that many Native People who accepted Christ did so at the cost of their culture. Today they are dealing with a sense of loss, unsure of their past and their heritage, they are groping for their cultural roots, while determined to maintain their Christian heritage.

As a church, as a group of mission-minded people, as WMS members, we regret the mistakes made in the past and want to work with the Native People of Canada for a new future.

Before we can make a new beginning we must deal with the guilt and anger from the past which is a direct result of the failure to recognize the individualities of nations and cultures and the richness which could be gained from mutual respect and understanding. That guilt must be dealt with now, otherwise it will keep us at a standstill.

The fact that we have missionaries working today on reserves at the request of the Native Peoples, shows that there have been, and are, positive responses. This could not have happened without mutual loving care and concern between missionaries and the Native Peoples with whom they worked and continue to work.



Betsy Kennedy (l), Mary Martin and Gloria Skead (r) "share the journey".

This care and concern has been expressed not only by missionaries but by those who support and send them out. The work of the Women's Missionary Society and the Presbyterian Church in Canada, first in Cecilia Jeffrey School, and later at the Fellowship Centre in Kenora, for example, has been appreciated and recognized as showing the love of God in Christ.

If we are truly to continue to share the journey, we cannot stand "over against" the Native Peoples of Canada, but must continue to take our place beside them. As Christians we know that the way to deal with the sins of the past is to truly repent, and to seek forgiveness for those areas where we have failed to serve God, and where we have failed to 'sit where our brothers and sisters in Christ sit.'

Repentence includes turning, and engaging in the practice of a new life —to work hand in hand with the Native Peoples of Canada—lending them support and encouragement as they seek ways to improve and increase their witness to Christ, and their response to his call—ways in which they can provide Christian leadership among themselves.

We are called now as never before to stand in strength beside the Native Peoples of Canada. We face a crossroads in the journey. Planning for the future must consider ways to include their rich cultural heritage with the unchangeable message of Christ. For if the journey together is to have depth and real meaning, it must be rooted in mutual love, service and understanding.

Morning Worship

The morning services of worship on the theme were planned by Mary Whale and Dorothy Ruddell. Each day experiences were shared by Dorothy along with special guests Rosetta Deebrah, Guyana, Gloria Skead, Kenora and Meridyth McCabe, Ewart College.

On the first morning as they spoke of their personal journeys, the contrast was striking. Meridyth, representing youth, spoke of her growing years in a Christian family, a supportive community and church. Because the church has given her so much, her hope now is to give her talents to the church.

Dorothy shared her development through a happy childhood to a nursing career which was a meaningful way of working out her commitment to Jesus Christ. Her journey has been blessed with the gift of a life partner, parenthood and many church related concerns especially the WMS, which occupy her life.

Gloria grew up in Whitefish Bay Reserve near Kenora. She was married early and divorced after 14 years. Gloria credits her mother with being the strong parent who taught her about God. She grew up, however, confused between the beliefs of Indian culture and white culture. Today, after much struggle, she has discovered God as she understands Him. She is now living at Clarissa Manor in Kenora.

Joyce grew up in a family of 10 children. Her father was the first local minister of the Guyana Presbyterian Church. She recalls how hard the family worked to maintain their standard of living — fishing, collecting firewood and planting a garden. Married, with 4 children, Joyce is very active in her church as an elder and in women's organizations.

During the second service, these women shared their "Concerns of the Journey" — both personal, and for others. Meridyth's concerns were for the instability of many youth in to-day's world and for nuclear arms.

Mary Ellen Ruddell (l) and Joyce Deebrah (r) chat about Guyana.

Dorothy was concerned for all her brothers and sisters who cannot worship openly and for those who lack adequate food, shelter, medical care and employment. Expressing also her concern for the lingering insensitivity towards and misunderstanding of aboriginal peoples in Canada, she said, "I pray that this year as we study in our groups, we may be open, willing to let go of old images, stereotypes and discover the richness of that heritage."

Gloria has struggled for years to find peace and contentment within herself. She has come to know God as friend, companion and guardian. As God accepts her, she has begun to accept and understand others as they are, no matter what colour, creed or race. Her main goal is to keep on striving this way. Gloria is concerned for people with drinking problems, especially the younger ones and her hope is that they find people of God as she has, to pull them from the darkness of loneliness and despair into the light of hope and happiness.

Joyce expressed concerns for an improved standard of living for the Guyanese community. She also feels strongly about apartheid, the arms race and the liberation of women in some parts of the world. "I thank God for women's groups everywhere", she said "and pray that as we open ourselves to God for cleansing, we will all receive God's vision and the courage to be shining lights as we share the journey together."

During the final morning service of worship, these women suggested ways we can all share our journeys with one another. These included:

- getting involved, not by words, but in action.
- help make peace by beginning at home.
- pray for all people.
- fellowship with other Christians.
- listening to youth.
- sharing our relationship with God in Jesus Christ with others.

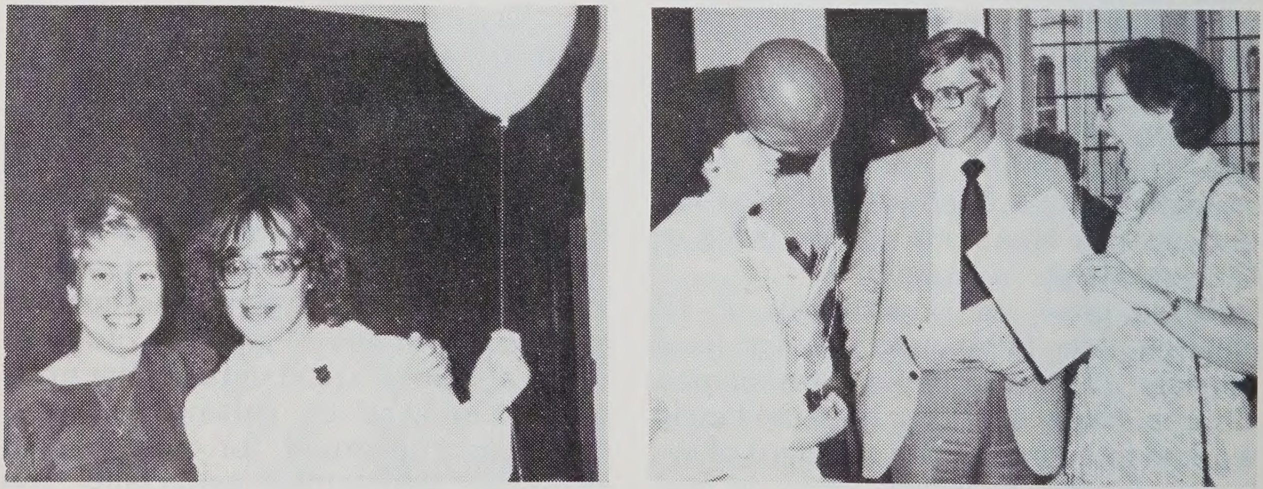
Dorothy Ruddell summed it up so well. "I believe that sharing the journey means giving and receiving. The greatest gift of all has been given in Jesus Christ. We have received that gift. We dare not keep it to ourselves!"

Musical talents were contributed by Ivy Howard at the piano, Lois Powrie who led the singing and by Jenny Liu of Ewart College who sang.

Closing Worship

A very meaningful service of commitment and the sacrament of the Lord's Supper was conducted by the Rev. Florence Palmer. Her message was one of encouragement — to continue to share the journey with others, especially Native peoples of Canada, as Christ has shared our journey by coming to earth as a baby. Florence stressed that among our fellow travellers who look forward to meeting with God one day, are Native peoples. "And if they beat drums, and the men wear feathered headpieces, and the women wear jingle dresses, I think God will be pleased."

Congratulations Gloria!
Gloria Skead, who added so much to Council as a special guest, has just been appointed night-person at Clarissa Manor, Kenora. Best wishes, Gloria.



Laughter and balloons abounded at Youth Night as adults and youth shared together. Left to right: Eileen Bunyan, Barbara Smith, Roxieanne Walker, Glen Davis and Joan Sampson.

Mission Study 1985-86

The study theme Native Peoples of North America was introduced by Barbara Woodruff, Lois Powrie and June Stevenson, using a number of resources. Discussion focussed on dislodging negative perceptions and stereotypes.

Board of Congregational Life

The Rev. Harry Waite led delegates in a Bible Study based on role playing. Small groups had to choose what was for them the top priority of the church. Mr. Waite spoke to the fact that Corinthians 13:1-7 indicates that reconciliation should be a main thrust.

Board of World Mission

Tam Corbett, BWM Chairperson introduced present WMS representatives on the Board. Speakers for the Board included Giollo Kelly, Glen Davis, Ralph Kendall, Chris Costerus, staff persons, and missionaries, Mary Nichol (Nepal), Betsy and Bill Kennedy (Malawi) and Joy Randall (Taiwan).

Field Staff

Eileen Parish, the Chairperson of the Personnel Working Group, drew to the attention of delegates the fact that during 1984 resignations were regretfully received from Mary Jane Bisset, Lois Snider and Tori Bennett. Lynne Longmuir is on sick leave at the present time, and Lorna Cameron (in Australia for two years) and Linda Brown are on leave of absence.

Eileen stressed that the main thrust of the work of the Society following the integration of the home and overseas work with the Board of World Mission in 1972 has been education. Although it was necessary to place a freeze on hiring Area Educational Consultants, education is still very important to the Society and the proposed budget for 1986 includes provision for seven Area Educational Consultants.

Election of Officers

The Officers were installed by the Rev. Florence Palmer. See back cover of magazine for all officers.

NOTE: The full report of Council is mailed to each group in late August.

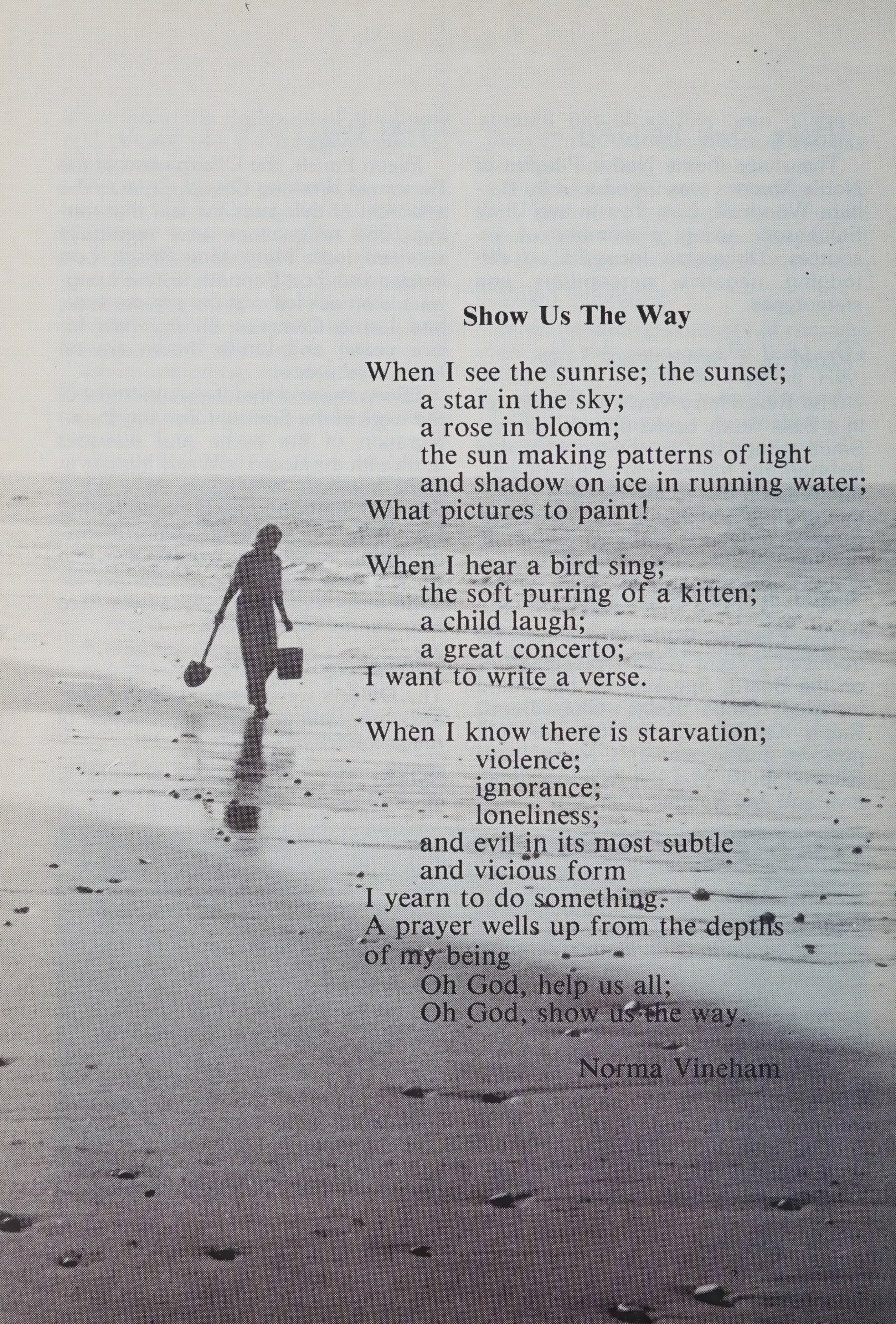
Business Motions Adopted:

GLAD TIDINGS • The subscription rate will be $4.00 for 1986 but will be increased to $5.00 beginning January 1987.

REPORTING CHILDREN'S AND YOUTH WORK • that Presbyterial Youth and/or Children's Secretaries while reporting on traditional groups, can include the nature of and the number of participants in other groups in the Presbyterial involving Youth and Children.

CHRISTIAN AND MISSION EDUCATION • Every possible effort be made to maintain full-time professional leadership to provide and strengthen Christian Education and Education for Mission.

FINANCES • approved the estimate of $1,093,750 which includes the recommended contribution to the Board of World Mission of $488,250.



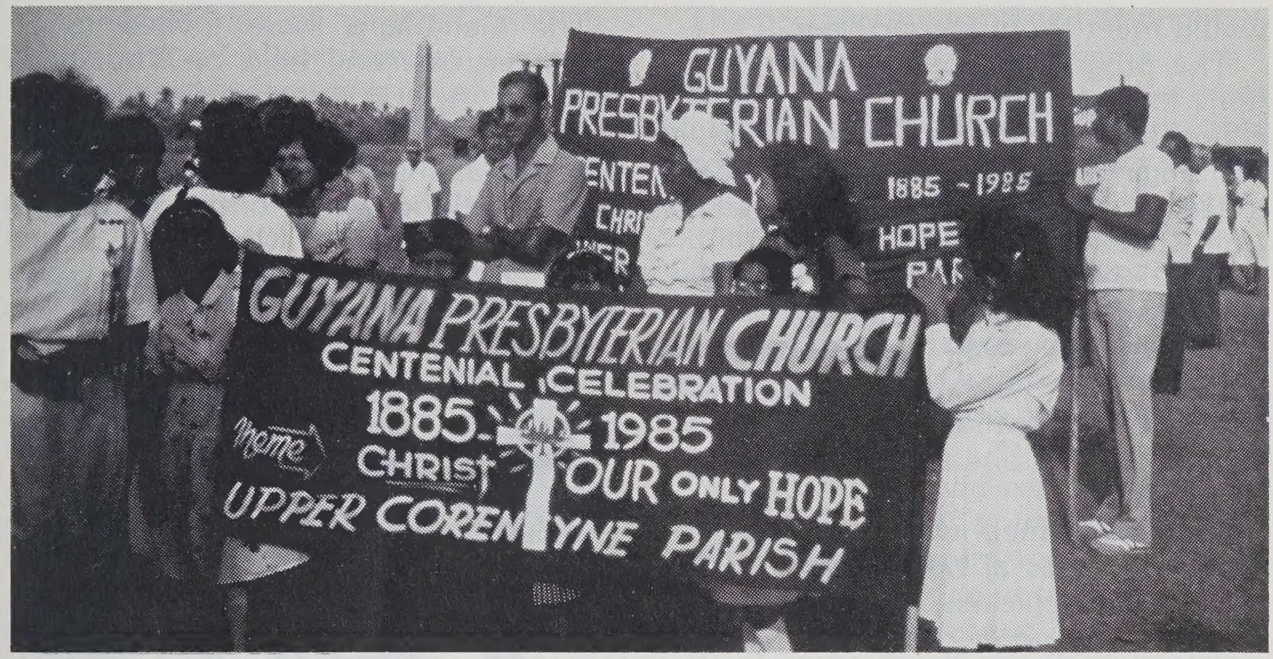
Show Us The Way

When I see the sunrise; the sunset;
a star in the sky;
a rose in bloom;
the sun making patterns of light
and shadow on ice in running water;
What pictures to paint!

When I hear a bird sing;
the soft purring of a kitten;
a child laugh;
a great concerto;
I want to write a verse.

When I know there is starvation;
violence;
ignorance;
loneliness;
and evil in its most subtle
and vicious form
I yearn to do something.
A prayer wells up from the depths
of my being
Oh God, help us all;
Oh God, show us the way.

Norma Vineham



Barbara Woodruff

Gathering at the cemetery

"Christ – Our Only Hope"

by Charlotte Brown

This year, the Guyana Presbyterian Church celebrates one hundred years of faithful witness within that country. Eleven Canadian Presbyterians had the privilege of participating in the celebrations that took place April 9th - 12th in the Better Hope Parish located in the East Demerara region.

The Guyana Presbyterian Church, made up of 45 congregations and 2,500 members had chosen as its theme "Christ—Our Only Hope". The celebrations began with an opening service held in the late afternoon on Tuesday, April 9th. Members from the various parishes had travelled great distances to Georgetown to be a part of the week's activities.

As well as banners having arrived from many groups and congregations across Canada, many of the local congregations had also made beautiful banners to carry on the march to the church about a half a mile away. Everyone gathered at the church cemetery which was the first site of the Ephriam Scott Memorial Church. It was later moved to its present location.

We began walking, holding banners high and singing *Onward Christian Soldiers*. Then a van arrived which provided music for us the rest of the way.

The service, conducted by the Rev. Wilfred Ledra, Clerk of Presbytery, was held outside in front of the church to accommodate all of the people who had gathered. The Rev. Isaac Hansrajsingh, Moderator of Presbytery preached the sermon. The service was one of joy and thanksgiving with much singing. It was indeed a joyous occasion.

On Wednesday, about 135 women gathered for the ninth National Conference of the Guyana Presbyterian Women's Organization. The group at its last meeting in 1983 agreed that they would meet every second year.

The programme opened with devotions led by the President, Violet Latchana from Berbice followed by informal singing, (I was even invited to teach the ladies several songs!), and greetings from Canadian visitors.

The theme speaker for the day was Miss Margaret Ramsey who had served in Guyana from 1944 - 1968 working in schools, in Sunday schools, with women's organizations and sharing her musical talents. She spoke on the fruits of the Spirit.

A delicious meal was served outside under the trees at noon. We enjoyed rice, curried chicken, sweet potatoes, bananas and a cool drink.

During the afternoon, women who had given long and dedicated service were presented with gifts. This was followed by the election of officers who were then installed by the moderator of Presbytery.

One highlight of the day was a choir of women from Providence Church, Berbice who sang a song of thanksgiving that they had written for the centennial celebrations.

While the ladies met at Better Hope, a men's conference was also held at a different location with the Rev. Zander Dunn from North Bay, Ontario as guest speaker.

The Canadians were invited to a Presbytery meeting held on Thursday morning, April 11th which began with communion, followed by the presentation and discussion of two papers: one dealing with general information on the Guyana Presbyterian Church and the other on the theme "The Church and State." Lunch proved a time to get to know the ministers and elders better.

Above: (top left) Charlotte Brown with other visitors and Guyanese women.

Below: At National Conference of the Guyana Presbyterian Women's Organization.

Barbara Woodruff

In the evening all of the Canadian visitors and their host families were invited by the Moderator of Presbytery to a reception in celebration of the Church's Centennial Anniversary. It was held at the Y.W.C.A. in Georgetown. The guests enjoyed a delicious meal followed by an opportunity to talk and visit with those present.

The final day of celebrations on Friday found the Canadians travelling over the longest floating bridge in the world to Vreedenhoop, West Coast Demerara. Here over one hundred young people were meeting for the National Conference of Presbyterian young people in Guyana. With standing room only in a church decorated with palm branches and fresh flowers, young and enthusiastic teenagers gathered for a well organized and interesting day.

The programme consisted of singing, a short history of the Guyana Presbyterian Church given by the host minister, the Rev. Moses Harsham, impromptu entertainment provided by the young people from each of the three counties—Demerara, Berbice and Essequibo. Even the Canadians were able to add to this part of the program. A panel presentation on "How do you view your participation in Guyana's development?" sparked many questions and much discussion.

The youth rally was certainly a fitting conclusion to the Centennial celebrations in the Demerara region. In May the Centennial celebrations were centered in Berbice and in July they took place in the Essequibo region of Guyana. Other Canadian Presbyterians participated in those celebrations.

Charlotte Brown is a deaconess with the Woman's Missionary Society (Eastern Division). As Executive Secretary, she is active in Christian Education throughout the Society.

Ewart College Graduation 1985

Elizabeth Steele and Karen Timbers, graduates of Ewart College in 1976, were the speakers at the graduation service held at Ewart College on May 14, 1985. They took turns in commenting on educational experiences in the Church, challenging the graduates to consider the community environment in which they will work. The confidence and enthusiasm of both speakers for the work of Christian Education in The Presbyterian Church in Canada gave considerable encouragement to the seven graduates.

Worship was conducted by the Rev. Donald Collier, the Chairman of the Board of Ewart College. Special music was provided by the choir under the direction of Mrs. Carol Kessler, B.F.A.

A statement regarding concerns of the college and the work of various committees of the Board was given by

Donald Collier. The graduation diplomas and awards were granted by the Principal, the Rev. Irene Dickson, assisted by Miss Ina Adamson, the Dean and Director of Field Education, and the Rev. R. C. Mathewson, Associate Professor of Religious Studies and Director of Continuing Education. The Rev. Helen Goggin pronounced the benediction.

Since Ewart College is not intending to have a fall convocation in 1985, but expects to grant the remaining scholarships to students at a special luncheon in the fall, both graduate and undergraduate scholarships were presented at this graduation. Only scholarships that could not be determined in May have been withheld until the fall.

The following students received the diplomas of Ewart College.

Catherine Anderson, B.Ed., St. Matthew's Presbyterian Church, Montreal, Que.

Lesley Bates, St. Andrews and St. Stephens Presbyterian Church, North Vancouver, B.C.

Jacqueline Burnie, B.A., St. Andrew's Presbyterian Church, Ottawa, Ont.

Kathryn Calderwood, Kerrisdale Presbyterian Church, Vancouver, B.C.

Julia Carruthers, Knox Presbyterian Church, Goderich, Ont.

Lorna Litster, Coquitlam Presbyterian Church, New Westminster, B.C.

Charlene Terpstra, Blenheim Presbyterian Church, Blenheim, Ont.

At the conclusion of the service, a reception was held in the lounge for graduates, their families and friends.

The following scholarships were awarded:

Alumnae Scholarship
— Catherine Anderson
The Ruth Dick Memorial Scholarship
— Catherine Anderson
The Joan Large MacLellan
Scholarship — Kathryn Calderwood
The Catherine Irene Williams
Memorial Scholarship
— Kathryn Calderwood
The Muriel Jennings Gray Scholarship
— Catherine Anderson
The Gladys Sim Memorial Scholarship
— Lorna Litster
The Evelyn B. and Donald B. Cram
Scholarship — Catherine Anderson
The Class of 1970 Award
— Jackie Burnie
The A. Campbell Burgess Scholarship
— Lesley Bates and Lorna Litster
The Robert and Elizabeth McKay
Memorial Scholarship
— Lorna Litster
Lillian, Edith and Florence Heal
Memorial Scholarship
— Kathryn Calderwood
The Evelyn and Bruce Snider
Scholarship — Catherine Anderson

Undergraduate Scholarships
The William R. and Ada Major
Scholarship — Nancy Nichol
The Reverend E. L. Garvin
Scholarship — Jill Tiihonen
The Dr. John Stenhouse Memorial
— Jill Tiihonen
The Knox Presbyterian Church,
Guelph Scholarship — Jenny Liu
The Thomas and Magdelen Jebb
Scholarship — Nancy Nichol
The Isabel Ross Memorial Scholarship
— Marie Coltman
The Gwendolyn Langford Memorial
Scholarship — Elizabeth Kenn
The Flora M. Hall Scholarship
— Dorothy Herbert

FILMS/ RESOURCES

ANNOUNCING: A Filmstrip for the 1985-86 Mission Study Theme — Native Peoples of North America

Sharing the Journey is:

- for people who are drawn to experience God's revelation among different cultures.
- an invitation to concerned Christians to examine traditional Native Spirituality as practised by North America's indigenous peoples since the beginning of time.
- for people who share a vision with Native People of walking together in peace and working together for justice.
- a challenge to the Church to respond prophetically in a divided world.
- for Native and non-Native Christians as well as traditional Native Spiritual leaders.
- a 100 frame, 22 minute colour filmstrip that blends early and modern art and photography, including current works of Native Peoples.
- an excellent resource for the 1985-86 Mission Study on Native Peoples — a "must" for your mission Education Library.

Available from: Education for Mission, The Board of World Mission, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario M3C 1J7 Phone (1-416) 441-1111 Ext. 155

Cost: $11.00 (including postage). Not $9.95 as printed in Glad Tidings June/July 1985 page 23.

MAP 'N FACTS DISCONTINUED: Due to numerous errors the MAP 'N FACTS for the 1985-86 study on Native Peoples of North America will not be available. Alternative maps are recommended with study materials.

Thanksgiving Worship

by Priscilla Anderson

Leader: O come, let us sing to the Lord; let us make a joyful
noise to the rock of our salvation!
Let us come into his presence with thanksgiving; let us make
a joyful noise to him with songs of praise!
For the Lord is a great God, and a great King above all Gods.
(Psalm 95, RSV)

Hymn: No. 570 (Book of Praise) *For the fruits of His creation*

Scripture and Meditation

Reader 1: Psalm 8: 1, 2 (RSV)

Reader 2: The Psalmist begins with an expression of praise for the wonders of creation, the omnipotence of God, who is victorious over the enemy and the avenger. But even as David meditates on God's mighty acts, he is overwhelmed by the majesty of God. He cries out, "What is man that thou art mindful of him and the son of man that thou dost care for him?"

Reader 1: Psalm 8: 3, 4

Reader 2: In this season of the year when the glory of creation is all around us, can we say less than the Psalmist? Surely Canada in autumn is one of the most beautiful countries in the world. We have been richly blessed above the other nations with our natural resources, our expanse of land, our rivers, lakes and mountains. We again reap a bountiful harvest. When we consider these things, do we not wonder at the gracious way the Creator has dealt with us?

Reader 1: Psalm 8: 5-8

Reader 2: During the next few months we will be studying about the Native peoples of North America. There is much that we can learn from them about preservation of the land. The recent television series on Christopher Columbus and the early settlers showed us clearly how our forbears regarded the Native peoples, often totally ignoring their culture and treating them as non-persons. Have the sins of the generations been passed on to us? What is our attitude to the needs of Native peoples which are so pressing today? What are we doing to promote those causes which affect their livelihood, their culture, their very existence?

Let us spend a few minutes in silent prayer, confessing our sin of indifference and lack of caring. As the Holy Spirit searches our hearts, let us resolve to ask God to show us how we can be His hands, His feet, His voice in righting the wrongs in our society.

Silent Prayer

Leader: Let us hear the promise of God as we read it in II Chronicles 7: 14. (Reads Scripture).

Reader: "If my people" — that's us! God has made a convenant with us. If we humble ourselves and pray, and turn from our wicked ways, God will indeed heal our land.

Hymn: No. 595 (Book of Praise) *For the healing of the nations.*

Responsive Reading: Psalm 118: 1-4 (RSV)

O give thanks to the Lord for he is good;
His steadfast love endures for ever!
Let Israel say,
His steadfast love endures for ever.
Let the house of Aaron say,
His steadfast love endures for ever.
Let those who fear the Lord say,
His steadfast love endures for ever.

Amen

Hope . . . Through Mutual Help!

THEOS . . . For The Widowed

by Dorothy MacNaughton

THEOS PRAYER

"I woke at morning's dawn afraid
To meet my problems but I prayed,
And one by one each need was met.
For Thou hast never failed me yet.
Dear Lord, henceforth my prayer
shall be
For strong abiding faith in Thee."

In 1962, Bea Decker was widowed with three young daughters. There was no support group to turn to for guidance and direction so she founded such a group - first known as THEO -They Help Each Other. Ten years later it was incorporated in the United States as a non-profit organization. An S for Spiritually was added to make the name THEOS as an acronym for They Help Each Other Spiritually. Unwittingly, the Greek word for God was used.

Since 1962, THEOS has spread across the States and into Canada where there are now ten chapters. Since there are many more widows than widowers, it is interesting to know that it was a widower who brought THEOS to Canada to Trinity Presbyterian Church in Willowdale. A group has been meeting there since 1974 with the Rev. John Allan as chaplain. A second group at Windermere United Church serves Toronto West and there are chapters in Elmira, New Hamburg, Ottawa, Peterborough, St. Catherines, Stayner, Kitchener and Whitby.

THEOS operates on the basic principle that people can cope with grief by facing the changed facts of their life, admitting their need of help and realizing their own abilities. The best person to help a grieving individual is someone who has been there. Informal discussion and regular involvement with a circle of understanding people enables the bereaved to face the future with more confidence, to better handle loneliness, decision making, personal goals and the need to be needed. Guided sharing opens the way to deal with feelings of guilt and resentment.

Each person is an individual with different needs. Some need help sooner than others. People adjust according to age, personality and circumstances. How soon and how long support is needed cannot be premeasured. However, grieving people do follow a pattern. They find themselves numb with shock. Drastic change confronts them. They must learn new things and accept unfamiliar responsibilities.

They have to make difficult decisions in the midst of uncertainty and confusion. Loneliness and depression looms as a lifelong sentence. Their thoughts can cause physical symptoms. There are feelings of panic, guilt and anger. Hope does finally glimmer through and ultimately they can gain a new self esteem and a positive self image.

At THEOS, the newly widowed will find others with similar experiences who are ready to help them. There is no prescribed formula that fits everyone. THEOS offers flexible methods, a varied programme and a personal approach.

Local chapters of THEOS meet regularly, usually once a month. The formal part of the meeting consists of open discussion of common questions, feelings and problems, or guest speakers who bring professional and practical expertise for the widowed. The informal phase allows for private and individual sharing. From these exchanges personal and supportive relationships grow.

Each THEOS chapter is hosted by a local congregation, which provides meeting facilities and the service of a chaplain. Because it represents acceptance and sanctuary, this association offers an important sense of security to grievers.

THEOS staff at the headquarters in Pittsburgh supplement the local chapter by providing organizational guidance, leadership training, program materials and a monthly magazine. The magazine contains first-person stories of encouragement and articles of professional counsel and practical guidance.

This is THEOS: a ministry to the widowed. Throughout the program, the organization, the methods and the details, there is a spirit. It is a spirit which prompts THEOS people to accept each other without regard to differences of origin, gender or status. It is a spirit which enables THEOS people to offer each other a sense of belonging. It is a spirit which motivates THEOS people to care for each other as unique individuals. At THEOS - They Help Each Other Spiritually.

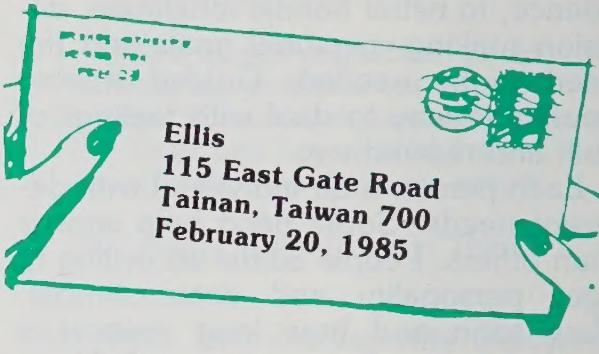
INQUIRIES: THEOS now has 10 chapters in the province of Ontario. Perhaps you would like to start a group in your area. Anyone in Canada wishing further information may write: Mrs. Dorothy MacNaughton, 138 Hillcrest Dr., Whitby, Ontario L1N 3C2 Tel. 416-668-2648.

About the Symbol

We suggest you read John 16: 16-23

The thistle stands for the sorrow the disciples underwent when their Lord was crucified. As a plant of thorns it also points to the crown of thorns that was placed on Jesus' head before His death. The butterfly signifies the resurrection which turned the sorrow of the disciples into joy. Symbolically, the thistle also represents the earthly sorrow of all Christians, which will one day be turned into the joy of eternal life.

Dear friends,



Ellis
115 East Gate Road
Tainan, Taiwan 700
February 20, 1985

Happy Chinese New Year's Day!

Last night we joined with friends for what has become our traditional Chinese New Year's Eve dinner. New Year's Eve marks the beginning of the most important festival of the year. In some ways it is like western Thanksgiving, Christmas and New Year's all rolled into one, with holidays for practically everyone and large family get-togethers. At midnight the firecrackers started and continued almost without letup until after dawn. The churches add an important Christian note with services New Year's morning.

Next week the Spring term will begin in College and I expect to have one large class for New Testament Introduction and a small class for Chinese exegesis of Galatians. Two years ago during that course some students said that for the first time they had come to a clear understanding of what "justification by faith" means. I pray that more students will make that discovery this time. The heavy Confucian emphasis on morality and merit in this culture makes it hard for people to grasp the Gospel truth that we do not and cannot merit God's love, and that, paradoxically, we become free only when we admit our total dependence on God.

Robert is enjoying his one week New Year's holiday. In January he went on his first Scouting campout to the southern tip of the island. He swam once on the Taiwan Straits side and once on the Pacific Ocean side. Stephanie and Marilyn are also taking a one week break from school then it will be full steam ahead in order to finish by early June.

In the Church, the Presbyteries have nominated Dr. C. M. Kao for another term as General Secretary. It is very good to have his strong, even, kindly, godly leadership in the Assembly Offices again.

Two matters are causing considerable concern at the moment. In the registration of tribal mountain lands that had taken place during the past three or four years tribal churches have not been given title to their property. Rather,the government charges rent. In a number of cases that rent has risen astronomically and beyond the ability of the congregations to pay. The other matter concerns language. Some tribal congregations and at least one Taiwanese speaking congregation have received letters from their local governments forbidding them to use their respective languages in worship. Protests from the Assembly seem to have halted government action but there has been no rescinding of the original letters.

Here are some new prayer requests.

1. Please give thanks for a New Year in which to serve our Lord.
2. Give thanks for the deep piety and forthright witness of many people throughout the church and pray that God will give a fresh vision of concern for people beyond the local congregation. Many congregations have substantial bank balances but Overseas Missions, General Assembly and the Theological Colleges are in the red.
3. Give thanks for Dr. Kao and pray that God will guide him daily in every decision and give him daily the power of His Holy Spirit.
4. Please pray for the Tainan Theological College where we live and especially for the Principal, Dr. Ching-fen Hsiao.
5. Pray for us as a family: Marilyn as she teaches Stephanie and has the countless decisions that go with being mother, wife and homemaker; Robert in grade six as he commutes daily to Kaohsiung; Stephanie in grade three and me as I teach New Testament.

Sincerely,
Ted and Marilyn

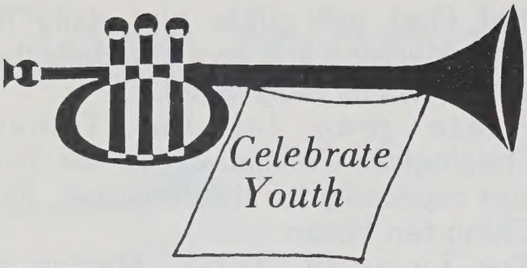
News from
"Down Under" –

From Australia Lorna Cameron has written to say she has been appointed to Central Queensland Presbytery and has settled at Cool Waters, one of the Uniting Church's Youth and Conference Centres. She reports seeing 25-30 wallabies in the children's play area one evening on her return from a meeting. "They moved to let me get in the parking spot but that was all. There are also wild emus walking around eating anything you have in your hand. Parrots, kookaburras, budgies, wild turkeys are everywhere and at times quite noisy."

As the new regional education officer for Central Queensland Presbytery, Lorna will soon be busy doing work similar to her work as an Area Educational Consultant in Manitoba and Northwestern Ontario. She looks forward to directing "a Senior High Camp the week before Christmas. It certainly sounds strange at this point but that is summer holidays so I will adjust", Lorna says.

We're sure she will adjust to her new work but hope she will return to Canada when her leave of absence is up.

Editor.



W.M.S. Council 1985 took the opportunity this year to **Celebrate Youth** by declaring the evening session on May 23rd as Youth Night. As you can see from the pictures below "a good time" was had by all who attended.

We began with a Youth Fair where those attending had an opportunity to talk with members of the Children's and Teenage Work Group and meet Jean Day, the new Executive Director of the National CGIT Association.

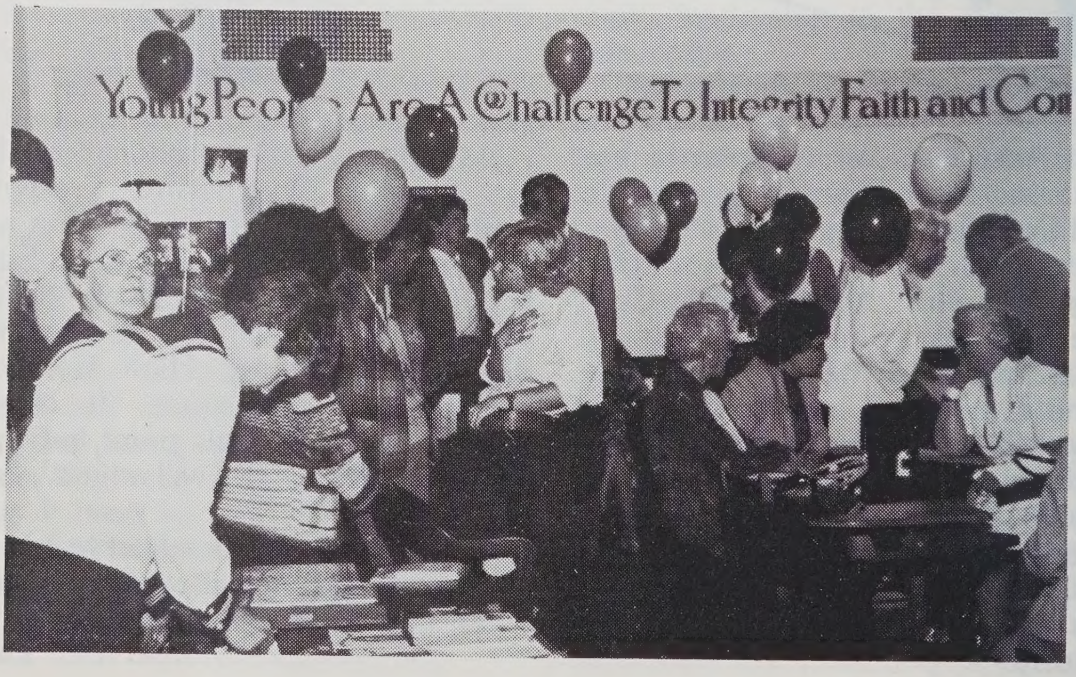
After sharing in a sing-song using CGIT songs, we met in small groups for Bible Study and discussed what Deuteronomy 6:4-9, I Timothy 4:12-16, Titus 2:6-8 and Matthew 18:1-7 had to say to us about the responsibility we have for a ministry with children and youth.

The evening closed with a recognition of the 70th Anniversary of the CGIT movement.

Please send us any pictures you might have of special events held during this International Youth Year.

Lois Powrie

Left to right: Charlotte Duke, Jean Day and Lois Powrie.


YoungPeo Are A ChallengeTo Integrity Faith and Co

Katherine Allen

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

CHRISTIAN CAREGIVING - A WAY OF LIFE *by Kenneth C. Haugh. Augsburg Publishing House. Price $11.25*

As I review Dr. Kenneth C. Haugh's book, *Christian Caregiving - A Way of Life,* I am reminded of God's infinite goodness. It is God who draws out the best in us. *Christian Caregiving* encourages others to care enough to share.

This book is his carefully-considered response to a patient, Jim, who pushed him for an answer to the question, "Why are you a psychologist?" Haugh says "discussion of spiritual and faith issues have always been exciting and stimulating for me as a therapist and as a minister".

Christian Caregiving speaks of the bonds of the whole Christian family, fashioned by the power and love of Jesus Christ, that are distinct from those of other groups. All Christians are involved in an unique web of relationships that transcends the normal barriers of prejudice.

Christian Caregiving deals with real life issues, teaching caring and relating to the whole person. As people experience Christian peace, their relationships become whole and complete with others, with God and with themselves.

I would suggest *Christian Caregiving* be placed in church libraries. It would be helpful to ordained ministers as well as lay persons and would make a good gift for struggling Christians.

Eileen Ward

WORTH REMEMBERING *by Donna Sinclair. Wood Lake Books. Price $8.95*

In a bright, interesting style, the author sets out to convince the reader that everyone should write his or her autobiography, whether it is for family and friends only, or for a wider readership. Through numerous anecdotes of her own family and friends, she illustrates why and how this should be done.

You discover parts of yourself that you didn't know were there when you begin to tell your story, she says. Comparing the discipline of writing to the discipline of prayer, she writes, "Being alone with yourself and God so much means you have difficulty ignoring aspects of yourself you can escape the rest of the time." Having told you why you should write your story, Donna gives some guidance on how to start -by remembering and writing down those memories, then "putting in the bones", telling both sides of the story. Finally, she gives some pointers about getting the story into print.

This warm, personal book may inspire you to begin to do what the author suggests.

Helen C. Young

BODY CARE - A Proven Program for Successful Diet, Fitness and Health *by Andrea Miller. Published by Word Books. 363 pages. Price $19.25*

This is a how-to book with a difference. Of all the diet and exercise books on the market today, have you ever found one that starts every day with a scripture passage and a prayer? Andrea Miller does just that. The wife of author Keith Miller, Andrea is author, speaker and consultant in her own right. When they were both not feeling their best and were unable to do their best work, they had stringent physical examinations at a preventive medicine institute. This book was a result of their experiments in reading, exercising and dieting to attain maximum health.

The book is divided into five sections. Part one takes you through ten weeks of studies and devotions to help you get started on the road to better health. A scripture verse, a meditation and a prayer begin each chapter, followed by suggestions for improving your health. It is Andrea Miller's belief that God cares about all our problems and that it is not possible for us to overcome them without His help. By following through these ten weeks, exercise begins to come naturally and a diet routine falls into place satisfactorily.

The author suggests reading a chapter a day for the first week, then one every other day from then on, to allow time to put what you are learning into practice.

Part two contains illustrated exercises for flexibility and strength, everything from warm-ups to cool-downs.

Part three, the body care eating plan, is made up of food lists and food-serving plans to help plan a diet that is best for you for successful weight maintenance and good health. Part four contains recipes for healthful cooking that tastes good.

Part five lists resources such as recommended reading, progress charts and work sheets to help in your quest for maximum health.

Body Care is an expensive book, but for some of us with the "yo-yo" syndrome of weight control, it may be the most helpful instruction we have encountered.

Marian Johnston

RASCAL *by Sterling North. Avon Books. 189 pages. Price $2.50*

Entertainingly and readably, the author details his own childhood and special relationship with his adopted pet raccoon Rascal. He enters at will a world where most of us have no part, and his experiences in this unknown animal kingdom make most enthralling reading.

Rascal is a lovable, mischievous, brave and intelligent raccoon who works his way into our affections. Sterling North writes with a catching enthusiasm that carries the reader along.

The author's decision to return Rascal to the wild happily concludes an adventure which is extraordinarily vivid and often deeply moving. I feel this book will influence both children and adults to understand, respect and love God's creatures.

Judy Lee

Special: **46 Images**—a book of daily devotions by George Morrison with weekly group studies by Douglas Hodgkinson is now reduced from $3.95 to $1.00 (postage 50¢).

NEWS

GLAD TIDINGS WINS AWARD

For "Best Treatment of a News Event" no winner was named at the Canadian Church Press Annual Meeting in Toronto May 30, 31 but an Honourable Mention went to *Glad Tidings* for "Breaking Down the Wall", a report on elections in Taiwan by Sidney Chang, March 1984. In presenting the award, the judge for the Canadian Church Press, Jim Taylor, Editor of Wood Lake Books, said, "The story does provide information that is probably news to the readers, and did gather significant supplementary material from other sources."

Two awards went to *The Presbyterian Record*, one for an editorial by Jim Dickey and one for a back-cover cartoon.

CHOIR RESPONDS SACRIFICIALLY TO CHURCH DESTROYED BY FIRE

The Arirang Chorus of the Korean Christian Church in Japan, currently touring Canada and the United States, presented an evening of song and witnessing to their faith at Grace Presbyterian Church on May 1st, 1985. The group was billeted in Presbyterian homes throughout the city.

Later that evening Knox Presbyterian Church was destroyed by an arson originated fire. The following morning, as the choir was gathering at the Calgary airport to continue their tour, the members made a collection which Beth McIntosh presented to a Knox Church representative to aid in the rebuilding of the church.

Considering the great sacrifice which members of this choir had personally made to make this trip, this very touching gift is greatly appreciated by the Knox congregation.

CANADIAN CHURCH REPRESENTATIVES IN ETHIOPIA

Representatives from Canadian Churches recently attended a consortium meeting in Addis Ababa, Ethiopia jointly sponsored by the Ethiopian Orthodox Church (EOC) and the World Council of Churches (WCC). Contributions for famine in Africa from the United Church of Canada, the Anglican Church of Canada and the Presbyterian Church in Canada are channelled through the WCC and the EOC. The consortium, chaired by Archbishop Paul Mar Gregorios, Metropolitan of Malabar Orthodox Church of India, New Delhi and President of WCC met to evaluate the Drought Emergency Relief Activities of the EOC and to help plan for resettlement of drought victims.

Prior to the meeting George Cram, Secretary, Primate's World Relief and Development Fund, Anglican Church and L. June Stevenson, Editor of Glad Tidings and member of Presbyterian World Service and Development Committee visited the three main relief centres of the EOC in Mekele (Tigray), Ebinat (Gondar) and Haik (Wollo) seeing first hand the registration of victims, medical care and distribution of food. A Canadian Anglican medical team flew to Haik with the group to take up medical work there. Two days after the group visited Mekele thousands of persons were sent home and the temporary shelters burned to the ground.

Participants also attended a Patriarchal liturgy of the EOC which is a founding member of the WCC, and were welcomed by His Holiness Abuna Hekle Haimanot, Patriarch of the EOC.

A delegation which included Mrs. Stevenson was received by the Chairman of the Relief and Rehabilitation Commission, Member of Politbureau, Workers Party of Ethiopia, Col. Bayeh who spoke about the priorities as seen from the government side. He emphasized the great need for transport vehicles, medical supplies, seeds and commended the significant contribution of the EOC especially in looking after thousands of recently orphaned children.

The consortium meeting which included staff of the WCC, representative churches and donor agencies around the world affirmed the unique role of the EOC in helping overcome the present drought crisis and in leading the nation to self sufficiency in food in the near future. Christian churches and agencies, it was stressed, must make a renewed effort to respond to the needs of the Ethiopian people in their moment of acute suffering. The crisis is expected to continue into 1986.

NATIVE PROGRAM CUT

Our Native Land, the CBC's weekly Native affairs radio program, is to be cancelled next season. The cut is not related to recent budget-slashing, corporation representatives say, but others, fighting for a reprieve for the show, aren't so sure. Liberal Indian Affairs critic Keith Penner recently told the House of Commons he thought the CBC should fire one of its vice-presidents rather than drop the long-running Native show.

Workshop for Youth Leaders

Workshop: *Up Your Sleeve*
Date: Saturday, November 9, 1985
Time: 1.00 - 5.00 p.m.
Place: Ewart College
Registration: $8.00 at the door
$6.00 Pre-registration by October 25.

Resources, ideas, activities for leaders of youth groups.

In The World - BWM News

CANADA

The Presbytery of Ottawa has established a new congregation called Eglise Reforme St. Thomas. Leadership is given by Mr. **Jonathan Dent** and the Presbytery's Mission and Outreach Committee. The congregation at present is worshipping in Hull, Quebec.

CARIBBEAN and LATIN AMERICA

The Rev. **Joseph Reed**, presently Director of Tyndale-St. Georges, Montreal, has been appointed by the B.W.M. as Area Missionary for the Caribbean and Latin America. He will assume his new duties in the fall, with special emphasis at this time on Latin America.

KENYA

George Loom, our Special Overseas Volunteer serving as Administrator of the Kikuyu Hospital near Nairobi, reports as follows: "In order to be able to receive our new X-ray, the old X-ray room had to be completely revamped at a cost of about Can. $2,350. which we did not have. The room had to be ready by December 31st. On December 10th the contractor came to my office for the go-ahead, as he needed three weeks to get it ready. After a few moments of thoughtful prayer I cautiously said "go ahead". Later that morning the mail included a substantial cheque from an organization in the U.S.A. which almost covered the cost. I took it as an answer to faith, more than to prayer. This is the kind of thing that makes it all worth while."

historia

A group of interested women met in the basement of Knox Church, Wallaceburg, Ontario on January 21st, 1903 for the purpose of forming a missionary society. It is noteworthy that the daughters of the first secretary, Mrs. J.F. Webber are still active in the work of the WMS.

The first bale was sent to the North West in 1912.

When Chatham Presbyterial convened in Chatham and Dresden a distance of 18 and 12 miles respectively, billets were asked for the Wallaceburg delegates.

The first life membership was presented in 1910 to Mrs. Wm. Scurr the charter president.

After serving as an Auxiliary of the WMS (W.D.) for 83 years, the Auxiliary regretfully gave up its charter in 1984.

Mrs. Ray Goodman
Wallaceburg
Knox Church

wms highlights

SYNODICAL NEWS

British Columbia

The Annual Meeting of the British Columbia Synodical was held in Kerrisdale Church, Vancouver on March 24-27, with the theme "Pathways to Peace". The reports were presented in the setting of a court room, with the judge, lawyers and jury in "court attire". This interesting and entertaining presentation opened opportunities for questions and discussion.

The speaker on the opening evening was Dr. Art vanSeters of the Vancouver School of Theology using the theme.

Words of welcome and the morning devotions on the theme were given by the Rev. David Stewart, minister at Kerrisdale. A communion service followed.

Special guest was Mrs. Grace Jess, vice-president of Council Executive who spoke and answered questions on how to get more enthusiasm and interest in our groups and attract new members.

Mrs. Laurie Jackson prepared an excellent presentation on "Peacemakers in Palestine". These peacemakers - Joseph, Abigail, Barnabas, Timothy and others - all in authentic attire, were interviewed and gave their own testimony of their life, struggles and problems, all relating to peace.

A report was given on "Native Work" by Mrs. Rita Bingham, who with her husband Fred, has been at Bella Bella, a settlement on the B.C. coast.

Mrs. Agnes Manthorpe used the theme "The Christian's War in Peace". She related many of her contacts and experiences as a professional counsellor to show spiritual and practical ways to achieve peace.

Alberta

The 71st Annual Meeting of Alberta Synodical was held in St. Giles Church, Calgary on March 28-30. The Thursday evening worship service was conducted by Calgary-MacLeod Presbyterial.

Friday's agenda included a panel discussion by the various secretaries, reports on the National Council of Women by Helen Willis; on the Board of World Mission by Mrs. Grace Jess, vice-president of Council Executive; on the Board of Congregational Life by Mary Duncan, and Camp Kannawin by Lorraine Nagel.

Mrs. Jess was guest speaker, speaking on the theme "Stewardship". A progress report on "Rainbow 86" the women's conference planned for June 1986 at Olds, Alberta was also given.

Quebec and Eastern Ontario

The Annual Meeting of the Synodical of Quebec and Eastern Ontario was held in St. John's Church, Cornwall, Ontario on April 10 and 11. Sessions were conducted by Mrs. Joan Sampson, Synodical President. The theme "Mission Full Circle" was the basis for each devotional period. A Bible Study was prepared by Mrs. Muriel Barrington, Ottawa.

Miss Lynda Hoffos, recently appointed A.E.C., was welcomed and later displayed resources for the 1985-86 study on Native Peoples.

The evening Worship Service was conducted by the Rev. Fred Rennie, minister of the host church. Miss Lesley Bates of Ewart College showed slides and gave interesting insights into her work in the Presbytery of Guyana in the summer of 1984.

Mr. Wally Hong, Korean born student in ministry at Presbyterian College, Montreal, gave a most interesting account of Christianity in Korea. Members of Brockville Presbyterial led the closing worship.

Toronto and Kingston

The 38th Annual Meeting of the Toronto and Kingston Synodical was held in Trinity Church, Willowdale, Ontario on April 15 and 16. Everyone was welcomed by representatives of the host church and of East Toronto Presbyterial. The President, Mrs. Audrey Anderson, constituted the meeting, the theme being "The Great Commission".

Miss Joy McLean of West Toronto Presbyterial conducted the first worship period and the women of Lindsay Presbyterial prepared the second worship service. Each morning, small groups were formed for Bible Mission Study. Music was provided at intervals with sing-songs conducted by Mrs. A. Powell and other music by Mrs. Jean Keith, Mrs. Kay Williams, Mrs. Laurie Cooper and Jennifer Gurnett, Miss Yvonne Murray, Mrs. Marilyn Morrison and her daughter Karen.

The first guest speaker was the Rev. M. C. Costerus, General Secretary of the Board of World Mission, who gave an inspiring address based on the five vowels - A for Action, E for Examples, I for Inspiration (also Initiative and Imagination), O for Obedience and U for Universal, pointing out how the WMS must think and work.

Another guest speaker was the Rev. Ellen Lemen of University Church, Downsview, who spoke about Adventure playground in the Jane-Finch area.

Saskatchewan

"Faith Alive in '85" was the theme of the Annual Saskatchewan Synodical Meeting held April 19-20 in Calvin-Goforth Church, Saskatoon. President Mrs. Eileen Ward opened the meeting with prayer. Moose Jaw Presbyterial women led in worship with Miss M. Gillies highlighting ways to keep our "Faith Alive".

Mrs. Grace Jess of Oshawa, Ontario, vice-president of Council Executive, was guest speaker and spoke of the concerns of the WMS at all levels, stressing the 3 T's of commitment: time, talent and treasury, reading the parable of the talents from Matt. 25. Mrs. Jess also installed the new officers.

Creola Simpson, A.E.C. conducted a Bible study "Living Faith" ending with a skit "Once upon a puddle". The Rev. D. Sherbino conducted the communion service.

Mrs. Grace Henderson, Regina, led the closing worship.

Manitoba and Northwestern Ontario

The 71st Annual Meeting of the Synodical of Manitoba and Northwestern Ontario was held in First Church, Winnipeg, April 21st and 22nd. Over sixty attended the Sunday dinner. The evening program was centred on the mission of the church with a group of young people calling themselves "Just Voices" dramatizing issues that confront us today. These young people are volunteers who devote two years to this work, sponsored by the Mennonite Central Committee who along with many other church organizations such as Presbyterian World Service are involved with 'Ten Days for World Development'.

Mrs. Grace Jess, Council representative from Oshawa, Ontario, gave a concise outline of the task facing the Board of World Mission and the WMS (W.D.), detailing the need for funds and telling of the cutbacks that have had to be made. Each of the Presbyterials which comprise the Synodical, made presentations on mission work in Taiwan, India and Africa. The final challenge of the evening was given by the Rev. M. S. McLean, recently retired as Superintendent of Missions for Manitoba and Northwestern Ontario, in which he urged us to make a greater effort to prevent more cutbacks and to restore work that has had to be curtailed.

Corsages were presented to outgoing President, Mrs. Nancy Murray, Thunder Bay with an expression of appreciation for her work during her term of office, and to the new President, Mrs. Joanne Instance, Winnipeg. Installation of the new officers was presided over by Mrs. Grace Jess.

Hamilton and London

The 38th Annual Meeting of the Synodical of Hamilton and London was held in Elmwood Avenue Church, London, with the President, Mrs. Jessie Rayner, presiding. At the Tuesday evening banquet, greetings were brought by Mr. A. Cartier from the City of London, the Rev. D. J. Herbison from the Synod of Hamilton and London and also from the Rev. Rod Ferguson, minister of the host church. Mrs. Hazel Stalker, London Presbyterial President, warmly welcomed all attending the event.

Worship was conducted during the two day meeting by Dr. Margaret Kennedy and the Bible Study was in charge of Miss Evelyn Murdoch, A.E.C., and Hamilton Presbyterial. On Tuesday evening, Mrs. Dorothy Neal, through slides and commentary, took the assembly on her trip to China and Taiwan. The Korean Presbyterian Choir of London delighted everyone with their message in song. The Fellowship Hour featured the 70th Anniversary celebration of CGIT when Miss Lois Powrie and Mrs. Charlotte Duke presented slides of "Over the Years" in CGIT work.

Guest speaker on Wednesday was Dr. Mary Whale who spoke on the theme of the Synodical "Get Involved Through Faith".

Mrs. Clare Ellis, President of the WMS Council Executive brought greetings and installed the 1985 Officers.

PRESBYTERIAL NEWS

Edmonton-Peace River

The Annual Meeting of Edmonton-Peace River Presbyterial was held on February 9 in First Church, Edmonton. The theme was "Caring and Sharing -Freely ye have received, freely give" (Matt. 10:8b).

The Rev. Tom and Mrs. Barb Cunningham led the inspirational opening devotions. Mrs. Arlene Duff constituted the meeting and led in repeating in unison, the WMS purpose. Mrs. Marion Johnston presented her report on Camp Kannawin.

Special speaker Professor Neil Duncan, Mining Engineer of the University of Alberta, spoke on "The Foundation of our Church". He gave an animated talk tracing the reformers and translators, Luther, Wishart, Calvin, Knox, Tyndale and others through history, and touched briefly on Presbyterianism in the early days in Canada, concluding with the late Dr. McQueen of First Church, Edmonton. The Rev. Lloyd Fourney installed the officers including the new president, Mrs. Marion Johnston. A book display was reviewed. Mrs. Norma Proudfoot conducted the Memorial Service.

Regina

The Annual Meeting of Regina Presbyterial was held in St. Andrew's Church, Qu'Appelle, Saskatchewan on April 12-13, chaired by the president, Mae Morris. The Rev. Bill Lamont brought greetings from the host church and Presbytery. Dr. Georgina Bone, Saskatoon, brought greetings from Synodical. Members of Norman Kennedy Church, Regina conducted the evening worship service on the theme "Take His Peace". Doreen Howlett, Prairie Christian Training Centre, Fort Qu'Appelle, who with her husband Floyd had spent 30 years in Japan, gave a very informative talk and slide presentation.

Mae Morris led the worship service on the second day. Creola Simpson conducted a Bible Study on "Living our Visions of Peace". The Memorial Service was given by Grace Henderson and a solo was sung by Creola. Ron Hooper, President of Fort Naturalist Society gave a slide presentation on "Birds and Butterflies".

In Remembrance

Mrs. Stewart Mars
Almonte, Ont.

Miss Anna McDougall
Guthrie, Alvinston, Ont.

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Miss Anne M. Henderson
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OCTOBER 1985

GLAD TIDINGS

Volume 61 No. 8 **GLAD TIDINGS** October 1985

FEATURES

Myths of Hunger 4
Africa is so far away — Thank Goodness! 6
by Honoria A. Groves
Pieta — a poem 7
by Carole F. Chase
Refugees in Canada — Reflections of the Christ 8
by Joe Reed
Love 10
by Mother Theresa
Journey Into China 11
by Dorothy Neal
Joyce Deebrah: Goodwill Ambassador 14
Why — a poem 32
by Beatrice Dunlop

REGULARS

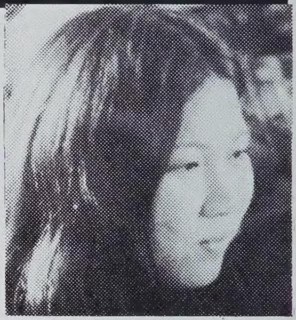
Editorial 3
Dear Friends 16
You Said It 17
Books 18
Mission Study 1985-86 19
News 20
In the World — BWM News 21
Historia 21
Celebrate Youth 22
Highlights 23
A Note from the Treasurer 30
In Remembrance 31

Myths of Hunger

4

Refugees

8



Joyce from Guyana

14

CREDITS

Photos: Cover — L. June Stevenson — Nuns at Sebeta Convent, Ethiopia; pages 6, 7, 8, 10, 32 — UNHCR

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Written in Love

Pilgrimage of faith

I sat alone and uneasy in the airport in Nairobi, Kenya. I had already missed one plane on my way home from Ethiopia and could get no assurance that I would be on another flight. I couldn't phone my family. Thirteen hours pass slowly when you are in a strange place and unsure of the future. When my ticket disappeared behind the airline counter and I wasn't given a boarding pass, I felt totally helpless. My faith was sorely tested for a few hours.

How difficult it is for those whose faith is tested daily, who rise in hope each morning and whose hopes are dashed because there is no food, no money, no rain. Most of the time when farmers plant seeds, there is a harvest. Not so in Ethiopia. Sometimes the rains come too soon and wash the seeds right out of the ground. Sometimes the rains don't come soon enough and the seeds wither and die in the parched ground. Sometimes the seeds are eaten before they can be planted. There are no simple solutions to the problem.

I had expected to see depression and inertia in Ethiopia. And yes, it was there — in the shoulders already stooped from carrying heavy loads. It was in the eyes that had seen enough suffering, in the hands that no longer bothered to wipe flies away from dry eyes. But a hope in better times was evident in those who continued to plough the dry land; to grind the grain; in the children who played catch in the streets with little balls made of cloth sewn together; in the NGO's (non-governmental organizations) who worked in the feeding centres and in the staff of the Ethiopian Orthodox Church (EOC) who were the hosts for my visit in late April.

The hope that a proud people have is deeply rooted in faith. Ethiopia has been called "an island of Christianity in a sea of Islam." Officially founded in the 4th century, the EOC today serves over 40 million people in 20,000 churches with over 200,000 priests.

The church fathers were quick to reassure us that the situation was not as traumatic to Ethiopians as it appeared to outsiders. Suffering is a way of life there. Drought and its accompanying complications is no stranger. Until recently the church has been able to share her resources with the people. Now the church is suffering too. She has lost much of her land. Monks in isolated areas are dying. After the revolution many predicted that the church would not survive.

Today a revived church is getting involved in relief, rehabilitation and development. Priests are studying agriculture and learning to sew. The EOC is helping others to help themselves.

The Ethiopian Orthodox Church is living a faith that will overcome in spite of great suffering because that faith is founded in Jesus Christ *who for the joy that was set before him endured the cross*. (Hebrews 12:2)

June

Next month: The greatest of these is love.

L. June Stevenson

Myths of Hunger

Today, the statistics on hunger are frightening, e.g. this year 20 million people, mostly children, will die from hunger and hunger-related diseases. Many of the 'solutions' such as increased food production, advanced agricultural technology and foreign aid have often worsened the hunger situation.

The points below are summarized from a flyer titled "Hunger is not a Myth . . . but myths keep us from ending hunger" produced by the California-based **Institute for Food and Development Policy**. The flyer seeks to explore why the old solutions have failed, and argues that these solutions are not based on "an awareness of the underlying causes" of hunger, but on certain myths which are offered as facts.

Myth No. 1: People go hungry because there's not enough food.

Enough food is grown throughout the world to provide each person with adequate nourishment, even in countries such as Bangladesh with widespread hunger. The problem is that in all of these countries, a few people own and control the economic resources including the land. A UN study found that in 83 countries, only 3% of the population owned more than 80% of the land.

Myth No. 2: Hunger exists where there are too many people to feed.

Although rapid population growth does have serious long-term consequences, it is not the cause of hunger.

China, for example, has got rid of widespread hunger. Having many children is often a survival strategy of the poor.

"To address rapid population growth, we must (first) address the roots of hunger — the insecurity of people deprived of their economic rights."

Myth No. 3: The solution is to produce more food through improved technology.

Improved technology often aggravates the situation of the poor while benefitting those who already control land, money and political influence. The introduction of new machinery also displaces human labour thus increasing unemployment. For an effective attack on hunger and poverty, there must be just distribution of land and other resources.

Myth No. 4: Redistributing control over resources would mean even less food produced for the hungry.

Three points are cited to counter this myth:

(1) under anti-democratic systems, there is often much idle land;
(2) large landowners tend to be less productive than smaller ones; and
(3) they also tend to invest in luxury consumer goods and get-rich-quick schemes rather than in agricultural producion.

Myth No. 5: Hungry people in poor countries threaten the standard of living in the rich countries.

Terms such as 'rich' and 'poor' prevent people from an awareness that hunger exists in both industrialised and developing countries. The common threat in both of these areas is the increasing control of economic power by a few.

Myth No. 6: Foreign aid is an important way to help the hungry.

Since much of the food aid is sold to Third World countries where it is then resold, the market available to poor farmers is reduced. In addition, only a small percentage of food aid reaches the areas where it is most needed. Further, the repressive system of the governments in many of these countries often militates against the poor.

Myth No. 7: Everyone wants to end hunger.

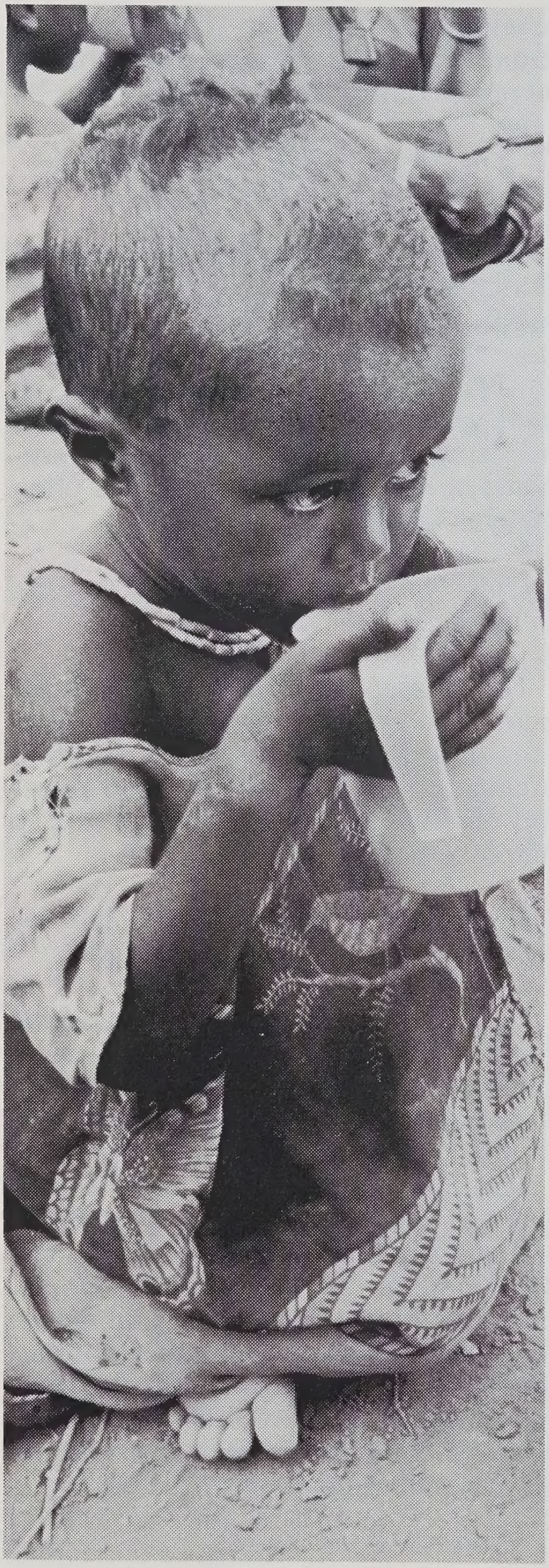
The presence of hunger is advantageous to certain individuals, corporations and governments which take advantage of low wages, low food prices and also use food as a political tool to influence policy.

Myth No.8: Hungry people are too passive and ignorant to change.

Poor people are usually aware of the reasons for their poverty, but tend to underestimate their potential for change by working together. "People are only passive where they have no hope."

The flyer concludes by emphasising that we should not wait on governments or experts but must take the responsibility for change ourselves. For example, we must educate ourselves and others about the problem of hunger; protest actions which militate against the poor and hungry; support those which put people's food needs first and counter despair and feelings of helplessness.

(*Christian Action*, Caribbean Conference of Churches)



Africa is so Far Away — Thank Goodness!

Don't send those noisy trucks down our quiet street! Suppose one of those sacks of wheat falls off and breaks open — what a mess it would make!

Tell those bedraggled people not to lie around on my beautiful lawn — it looks so messy!

Stop those pot-bellied children with their big eyes from staring in my front windows!

No, I'm afraid they can't come into my kitchen for a drink of water — there's a garden hose outside — they can use that!

All that food? Well, I'm having a party — if there are any leftovers you can have some — tomorrow!

Oh, I couldn't possibly have that dreadfully sick person in my clean bedroom.

Clothes? Well yes, I guess I have a few that are beyond repair and there isn't room for them all in the closet anyway!

Careful! You're tracking sand into my Axminster!

It's so sweet of those nice young people to go all that way to help the starving in Africa — just don't mention it to my son and daughter — I wouldn't want them to get any ideas!

Honoria A. Groves

—Actionews, April 1985
—Used with permission

PIETA

Ethiopian child
With your need for the bread of life,
You have exploded into my living room—
Into all our living rooms—
And you crouch there with pleading eyes,
A wrinkled old man of two.

Your silent desperation pierces my soul
With a cry for help so loud and terrible
That I cannnot drown it out with all the pleasantries of my civilized world.

Little child,
Your staring, silent, fetal form
Has sent out a scream of horror.
You have pierced our first world way of life
And called to judgment
The night of our artificial hope.

We spend billions on weapons of war,
And strut our nuclear capacity with audacity,
In the same world where you lie dying in your dying mother's arms.

We wrap our comfortable possessions
Around our well-fed selves and grab for more.
But now you invade our cluttered space,
And your cry for help condemns us all for the poor fools we are.

Christ, your dying form
Lies at death's door in Ethiopia
Where selfishness and indifference cooperate with drought and politics
To crucify you once more.

– Carole F. Chase

—from Lutheran Women — April 1985
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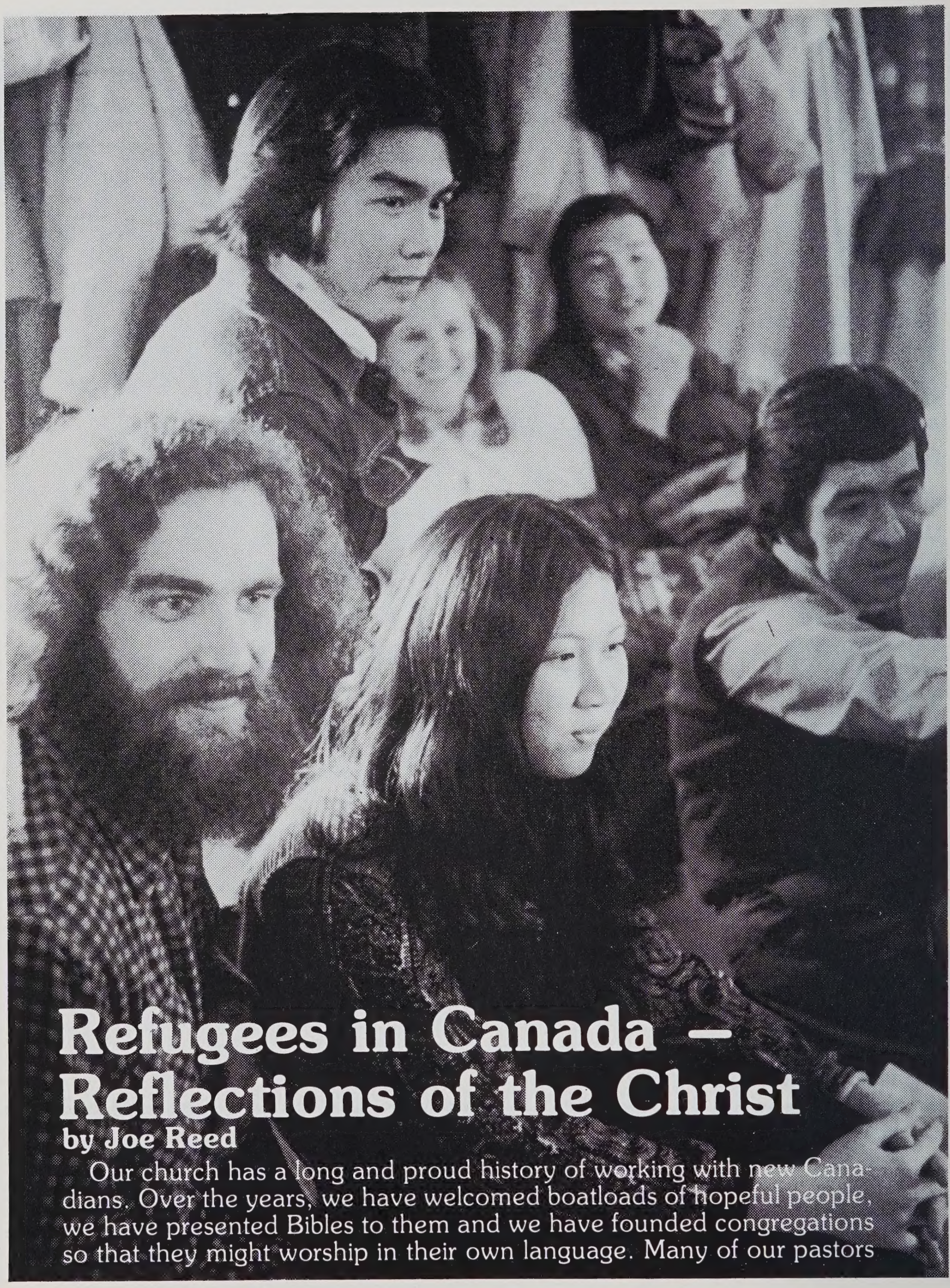


Refugees in Canada – Reflections of the Christ

by Joe Reed

Our church has a long and proud history of working with new Canadians. Over the years, we have welcomed boatloads of hopeful people, we have presented Bibles to them and we have founded congregations so that they might worship in their own language. Many of our pastors have come to us from abroad. More recently, we have sponsored refugees from Indochina and elsewhere. We have sent boots to Poland and rice to Ethiopia.

From around the world, they still stream towards Canada. But today many immigrants don't come for the same reasons as before. They come as *refugees*, people who flee because they are afraid for their lives. Some, like the Indochinese, expect to make new lives and to remain forever. Others, like many Central Americans, hope to return one day to their own countries.

Immigration Canada prefers such people to apply for refugee status from outside our country, either in their own homelands or at a Canadian diplomatic post in a third country. In the case of Central Americans, many apply in Mexico City, or, with increasing frequency, from the United States.

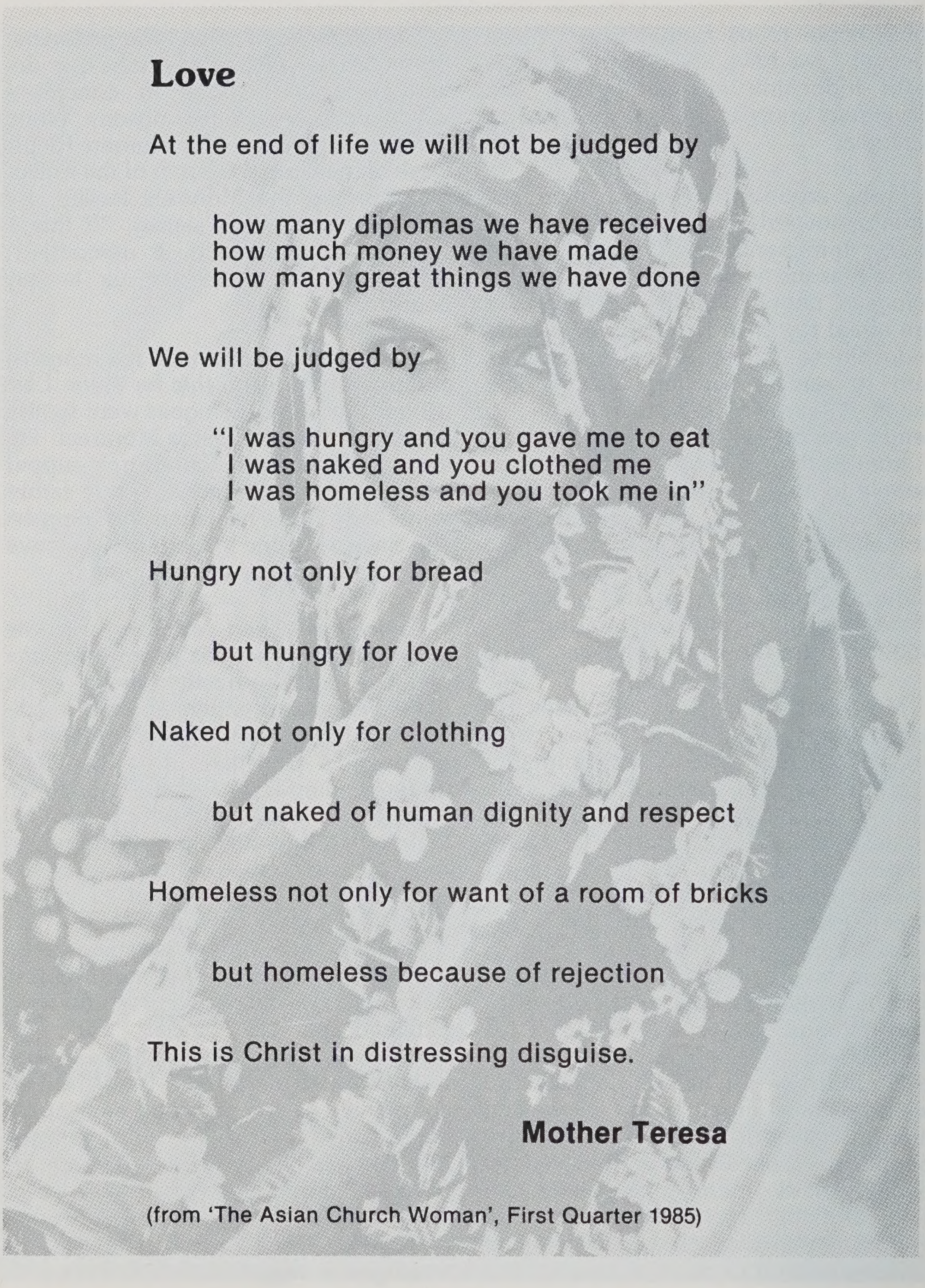
More and more, however, seek refugee status at the border. Their cases are examined individually by Immigration officials from within Canada. The Canadian process has been held up as a model by the United Nations High Commission for Refugees. But it is a tedious one, and people often have to wait between one and three years for a decision to be made. This time in limbo, with no security that they will finally be able to make this land their own, saps their strength and spirit. But as I tell them often, "If people have to wait, it is better that it be you here in Canada who wait. It is most urgent to cut the waiting time in Salvador or Guatemala where people are actively being followed by death squads. Here at least you can sleep at night." Nevertheless, there are important things which we as Canadian Christians need to do.

Christians need to visit the prisoners. Some refugee claimants are held in detention facilities, often in conditions which are far worse than prisons. When a representative of the Human Rights Desk of the United Church of the Philippines visited the Montreal facility, for example, she cried, saying, "If this is happening in Canada, a democracy, what hope is there for us in my country?"

Canadians need to meet the refugees and to provide fellowship for them. Last winter, a group of refugees went to visit a country church outside Montreal. On the way back from the church supper which followed the service, one father remarked: "This has been the happiest day since we came to Canada. We have met Canadians for the first time."

Canadians need also to become aware of the situations from which the refugees flee. We need to make use of their presence to understand the conditions under which the great majority of the world's Christians now live. This understanding is important for our own faith. It also allows the refugees to feel that we are listening, that we are taking them seriously, that we value their experience and that we want to understand and support them.

About a month ago, members of the Tyndale-St. Georges staff met a young Salvadoran at the border. He had been detained by US officials and was threatened with deportation to his homeland. A member of the WMS accompanied us and provided housing for him for the first few days. His presence has enriched all of us who see in him reflections of our own children. (He is 18 years old.) May we also see in him reflections of the Christ who himself was a refugee in Egypt.



Love

At the end of life we will not be judged by

how many diplomas we have received
how much money we have made
how many great things we have done

We will be judged by

"I was hungry and you gave me to eat
I was naked and you clothed me
I was homeless and you took me in"

Hungry not only for bread

but hungry for love

Naked not only for clothing

but naked of human dignity and respect

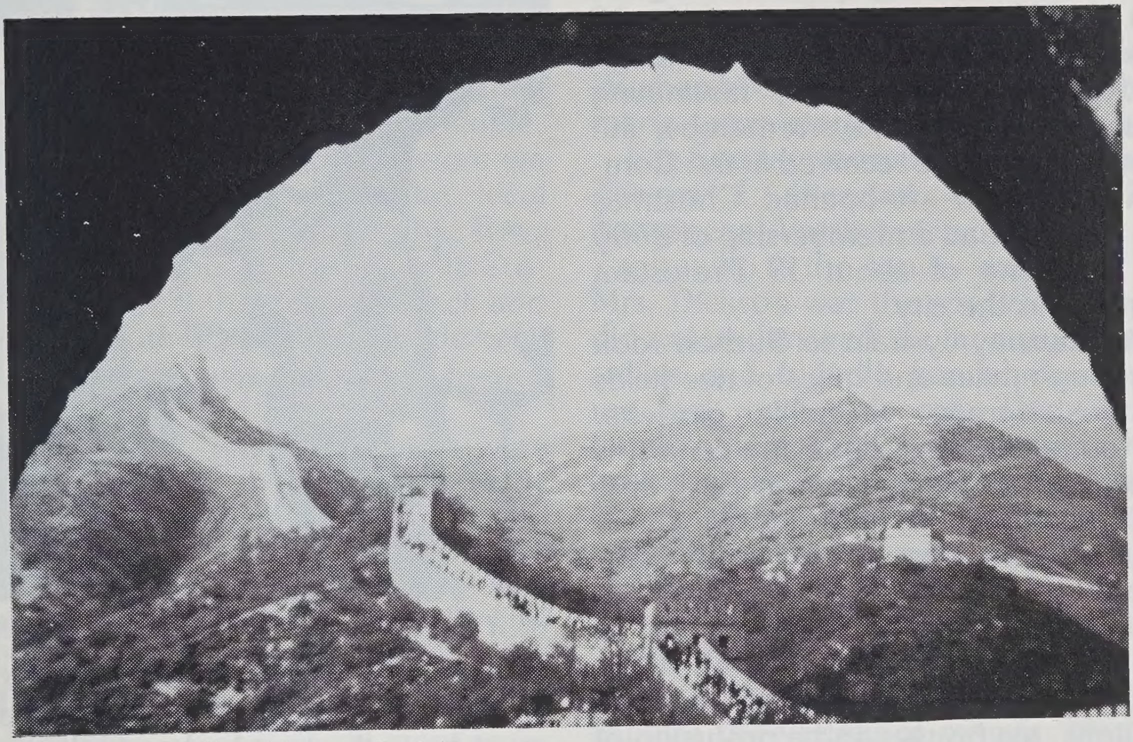
Homeless not only for want of a room of bricks

but homeless because of rejection

This is Christ in distressing disguise.

Mother Teresa

(from 'The Asian Church Woman', First Quarter 1985)



The Great Wall of China at Badaling

Journey into China

by Dorothy Neal

Hong Kong—The Pearl of the Orient—is some 16,000 km. from Toronto and a flying time of almost 20 hours when one travels via New York, Anchorage and Seoul.

Hong Kong—the very name fires the imagination! I was revisiting the Crown Colony, but I was again caught up in the excitement of touring the harbour in a sampan and finding new discoveries in the thousands of shops. Perhaps the greatest thrill was watching from Victoria Peak the panoramic view of the night scenery. From here Dr. Eric Beggs, 22 fellow Canadians and I began our journey into China.

Our tour of the Mainland began in Beijing (Peking)—the capital and political, economic and cultural centre. We visited the Summer Palace, Forbidden City, Ming Tombs, Children's Palace, Tienanmen Square, one of the world's largest, and of course the Great Wall—representative of an unsurpassed civilization. This wall, which was begun in the 3rd century B.C., remains as one of men's great accomplishments. It is the only man-made object visible from satellites in orbit. My certificate for walking on the wall sits proudly on my desk.

A short plane trip took us to Xian where we were to witness the most spectacular excavation of the century. A six foot tall terra cotta warrior in armour—one of thousands standing guard for 2,000 years brings unified China's first dynasty to life. Shanghai, with a population of around 12 million, is the centre of trade and industry. There were many fascinating sights, but I shall always remember the warm welcome we received at the Community Church—re-opened Christmas Eve 1980. It had a membership of 2500 and was one of about 19 Protestant churches in the city.

Our journey by train to Suzhou took us through miles and miles of rice fields and lush green vegetable gardens. Suzhou, a city of gardens and canals, is known as the Venice of the East. It is also noted for its silk factories, on beautiful embroideries and other handicrafts.

An afternoon bus trip took us to Hangzhou and a boat ride on West Lake, an area of striking beauty. Pavilions, tea houses and a profusion of trees and flowers make this a favourite spot for visitors. Then on to Guilin with its unique scenery changing from flat lands to rounded hills to sharp jutting peaks. No visit here would be complete without a cruise down the Li River and an exploration of the spectacular Flute Reed Caves. Guangzhau (Canton), this centre of trade whose history dates back 3,000 years, brought us to the end of our *journey to the Mainland*. Space does not permit me to relate the many interesting experiences I had but the sight of the thousands of bicycles, especially the one ridden by a young man with a chesterfield and 3 persons on the back, is something I shall never forget.

After 3 weeks on the Mainland and 4 days in Hong Kong I flew to Taipei, Taiwan. I was met at the beautiful airport by Betty Geddes who was to be my hostess for the next 5 days. Betty spared neither time nor energy to make this a memorable visit. This was the first of our many jaunts by bus and taxi as we explored the city. The taxis in Taipei must have the best brakes in the world since they can stop on a dime. When you return home you say a little prayer that you were spared to take another ride.

Girl in Mandarin dress at the Summer Palace

We visited the General Assembly and were warmly welcomed by Dr. Ed Senner, Associate General secretary to Dr. Kao. He explained in detail the work of the Presbyterian Church in Taiwan. I deemed it a great privilege to meet Mrs. Ruth Kao and Mr. and Mrs. Whallon.

It was a real thrill to visit the spot where Dr. G. L. MacKay began his mission work a century ago. The original building is now a museum. We also visited the chapel and the classrooms at the Tam Kang Middle School and the Tam Kang University where Jack Geddes is a professor. Lunching with 2 of the vivacious Taiwanese girls who had visited Canada last summer was also a treat.

Jack and I spent a delightful day with the McLean family—Paul, Mary Beth, Andrew and Peter. They live at Kungkuan in the heart of the Hakka-speaking area. Paul entertained us with a unique 2-stringed instrument. I was so tremendously interested in hearing about the life and culture of the people, the day passed very quickly. Before we left Paul took us to visit the local Presbyterian church where the Rev. Cheou is the minister. It is the only Protestant church in the town. As Jack and I left to take our 40-minute bus ride back to the city I felt I was leaving old friends as I had been made so welcome.

The following day Betty and I were off again, this time to attend Bible study at Gateway church and then on to a grand tour of MacKay Memorial Hospital. My expectations were surpassed as we were given a guided tour of this beautiful, modern hospital. Our tour guide was one of the 5 chaplains at the hospital.

I spent a delightful day with Dr. Georgine Caldwell. I enjoyed my tour of the Taiwan Theological College and grounds, meeting several of the students and hearing more about Dr. James and Mrs. Lillian Dickson and their work there. It was indeed a treat to lunch with Georgine and her neighbours Mr. and Mrs. Harry Chang, at the Grand Hotel (a must for all visitors to Taipei). Mr. Chang, having a car, took us on tour of the city and then to a Bazaar sponsored by the International Women's Club. I was happy to have made some more wonderful friends.

On Sunday morning, my last day in Taiwan I attended the Ming-Teh, Taiwanese Presbyterian Church. Mr. Tank, who is the son-in-law of Dr. and Mrs. Dickson was the special speaker. I did not understand the language but the smiles and friendly handshakes made me feel most welcome. The Geddes family—Jack Betty, Maria and John took me into their home and into their hearts. We enjoyed a Mongolian feast, cosy discussions, games and above all a wonderful fellowship.

The Orient attracts, fascinates, surprises and captivates. It is difficult to capture the variety of moods, lifestyles and places. In years to come I shall always remember thousands of bicycles, water-buffaloes, bright-eyed children, bowls of rice and warm smiles. I shall never forget the friends I made in China and Taiwan and the Canadian friends with whom I travelled. All contributed to make my *journey into China* a memorable one.

Dorothy Neal (bottom left) with Bible Study Group in Taiwan.

Joyce Deebrah:

Goodwill Ambassador

W. N. Stevenson

The Women's Missionary Society (W.D.), and indeed the Presbyterian Church in Canada, have been honoured this summer by the presence of Mrs. Rosetta "Joyce" Deebrah. Joyce was invited to come to Canada by the Society to represent the Guyana Presbyterian Church which is celebrating its 100th Anniversary this year. While Joyce missed many of the celebrations at home, she was kept busy in Canada from the time she arrived on May 10 until her departure in August.

As well as visiting many groups, congregations, even camps, across Ontario, Joyce attended the annual Council Meeting held at Knox College and spent some time at General Assembly in Guelph.

Throughout all the trials of travelling, meeting new people, different customs, etc. Joyce remained a serene and cheerful visitor.

Commenting on her visit, especially to women's groups, Joyce said she was inspired to see so many older women in the groups and was impressed by the fact that there is no age limit here. At home, the average age of women in groups would be around 50 years. She hopes to encourage older women to continue to be as active in Guyana as they are here.

In her address to delegates at Council, Joyce expressed her gratitude to the Society for their invitation to send a member of the Womens' Organization from Guyana. "I thank God that I have been the 'chosen vessel,'" she said. "I feel that I was not honoured solely, but that it was the Guyana Presbyterian Church as a whole."

She brought greetings from the Women of the Guyana church and referred to their deep appreciation in meeting Mrs. Clare Ellis, President of Council Executive, this spring. The visit of May Nutt, Executive Secretary of the Society and Mary Whale in 1965 was remembered fondly. "It is my fervent prayer that this spirit of concern, sharing and caring (between our countries) will continue and develop more and more as we look ahead in the new century."

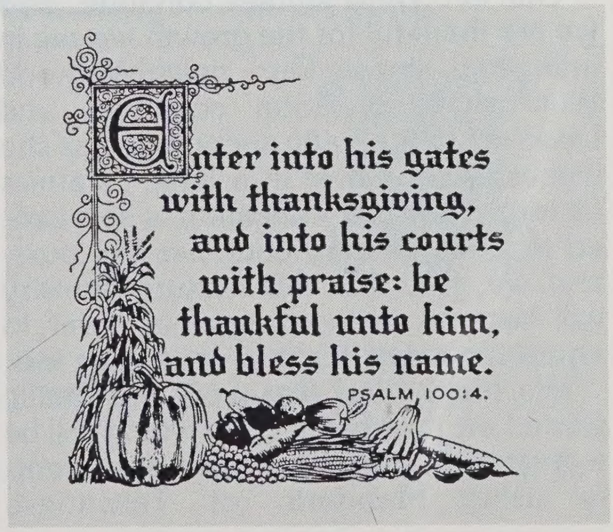
Joyce has great concern for the struggle of women in countries like Guyana. "Our Guyana church must be in the vanguard in this struggle," she said. "Already we have our first female minister, Miss Patricia Shreerattan, and many Guyanese women hold important positions in public services. But the struggle goes on. . ."

Joyce cited examples which included a woman bearing 17 children, wife-beating, inequal opportunities for education of female children, child abuse and neglect. Women need to rightfully claim their dynamic role in society, Joyce feels, particulary in the training of young people who are confronted today with so many problems.

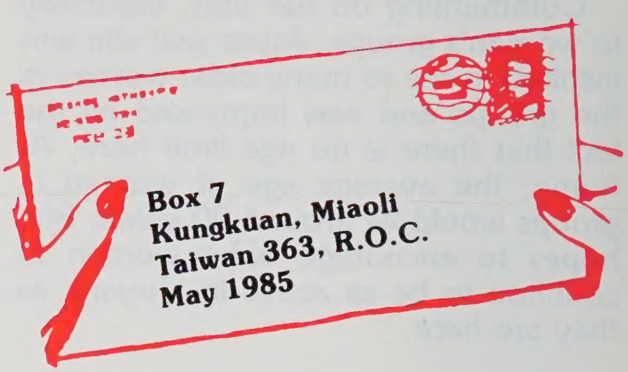
To reinforce her point, she quoted Valerie M. Dunn ("The Status of Women", Presbyterian Record June 1976): "Church Women have often been reminded, as men have not, how humble we should be, how silent, serving quietly behind the scenes. But if we are living on the resurrection side of Easter, I question if such a role is appropriate for anyone, male or female. Women have been reluctant to apply the more positive statements in the Bible such as "I live yet not I but Christ liveth in me."

May God continue to give us strength, courage, steadfastness, fortitude and wisdom as we burn with his Spirit for the great task ahead which he has so rightly placed in our hands."

We wish Joyce well as she returns home to share her experiences with women in the Guyana Presbyterian Church. We thank God for her competent witness and pray that the bonds that have been formed this year between these two women's organizations will continue to be strengthened.



Dear friends,



Box 7
Kungkuan, Miaoli
Taiwan 363, R.O.C.
May 1985

Greetings again from Taiwan! The days have been flying by. We are thankful to be very busy and making progress in all areas of our life and work.

As of April 1, Paul finished his official language study and began work at the Hakka Evangelism Centre in Kungkuan. Pastor Chiou who was the minister at the Kungkuan Church is now full-time director of the Centre, and Paul is one of his assistants. The Centre, in addition to its regular programs, is busy with Hakka language training. Mary Beth and the Kims (from Korea) study there daily, and Paul is improving the present language materials so they and future students will have an easier time in language study.

Our two Bible studies continue, and we are thankful for the growth we see in individual lives. Our neighbourhood Bible study of John continues and Deacon Liu is greatly encouraged as she witnesses for Christ in a large ceramics factory. Christian education is so needed in small country churches like ours, and we pray that this nurture ministry will become even stronger in order to equip the saints for their ministries too.

We thank God that work has finally started on the Hakka Bible which will be a great asset to Hakka churches currently using Mandarin or Taiwanese romanized Bibles. Pray with us that the New Testament will be completed in three years as planned. We also thank God for a new Hakka song book (81 songs) which is the first step towards a full Hakka hymnbook. The Hakka Gospel Choir is introducing it to the churches as well as making good use of it at evangelistic meetings.

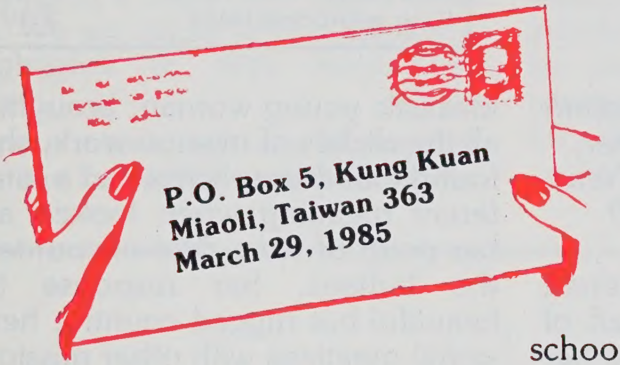
It was a privilege for Paul to attend this year's General Assembly of the Presbyterian Church in Taiwan. High points were the near unanimous re-election of Dr. Kao to another three-year term as General Secretary, the passing of the Church's own Confession of Faith (which is in addition to other "Western" confessions) and the approval to continue the "Ten-plus-one Movement" for church growth in a revised 10-year format. Your prayers are still needed for Mountain churches which are being forced to pay high rents to the government on land which was originally theirs.

Here in Kungkuan we are all healthy and thriving. Peter is already 16 months old and Andrew will be four in August. Andrew has lots of playmates in the neighbourhood. It is a joy to see how the other children accept him as a friend without caring that he looks different than they do.

Thank you for your letters and

prayers of encouragement over the past months. We pray that God will continue to strengthen and bless you through the power of His Word and Spirit, and that you will be full of His love, joy and peace, and that you will share it with others.

Yours in Christ's service,
Paul, Mary Beth, Andrew and Peter McLean.



P.O. Box 5, Kung Kuan
Miaoli, Taiwan 363
March 29, 1985

Recently we finished studying Mandarin in Taipei and moved to Kung Kuan on March 22.

We are especially thankful to Rev. Paul Mclean and the director of the Hakka Evangelism Center, because they helped in our move.

Kung Kuan is a small township with a population of 30,000. We will do our best, with God's help, to adapt to our new circumstances and prepare for our mission among the Hakka people.

My wife and I begin Hakka Language study on April 15. Our daughter Son Hae, is changing to Chinese primary school and our son, Yo Han will go to the kindergarten at the Kung Kuan Presbyterian Church.

We went to thank you for your prayers. Also we ask that you pray for our children's education and our Hakka Language study. Please also pray that we will make good friendships with our neighbours.

We wish God's blessing for you and the Presbyterian Church in Canada.

Yours in Christ Jesus,

Rev. Choong Mok Kim
Mrs. Kim
Missionary to Hakka People

You Said It!

Sault Ste. Marie, Ontario

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NO GRAVEN IMAGE *by Elisabeth Elliot. Crossway Books. Westchester, Illinois, a Division of Good News Publishers. 244 pages. Price $8.00*

As a girl, Margaret Sparhawk listened to missionaries speak and dreamed of one day going to far lands to serve her Lord by bringing the gospel to those who had never heard it. Her dream came true and she found herself in a small village in the mountains of Ecuador. The Indians with whom she was to work lived higher up in more rugged country. Her ambition was to learn their language, Quichua, and eventually to translate the Bible so that the Indians would be able to hear, and in time, read the good news for themselves.

Margaret was able to get acquainted with some of these Indians who came to market in the village every weekday. All conversation took place in Spanish, and when she indicated that she wanted to learn more about their home lives and, in particular, their language, the Indians were puzzled and somewhat resentful. But she persevered with one family, Pedro and Rosa and their children. She visited them in their home and finally persuaded Pedro to work with her on the Quichua language. Many months and many notebooks later, they were able to begin the actual translation of the Bible.

All this is only framework for the real story which is what happened to Margaret Sparhawk herself. An idealistic young woman, brought up on all the clichés of mission work, she soon found that those cliches had a totally different meaning when looked at from her point of view. Her encounters with the Indians, her response to the beautiful but rugged country, her occasional meetings with other missionaries, all combined to gradually change much of her way of thinking. The author of the foreword calls it a 'little classic'. Another reviewer says 'it is a solid, well-written piece of fiction'. It is all that, and more. It has a message for each of us, wrapped up in a fascinating and entertaining package. God is indeed 'no graven image' but a God who is alive and working in Margaret's life and in ours. This book is well worth a few hours especially in relation to the 1985-86 Mission Study theme: Native Peoples of North America.

Marian Johnston

CONTINUALLY AWARE *by Rita Snowden. Publisher - Collins. Price $5.95*

Continually Aware is an anthology of Rita Snowden's experiences in the world of daily living and in the world of spirituality. While sharing with the reader events of significance, which may have taken place in England, New Zealand, Nigeria, Israel or almost anywhere on the globe, she ties each event to a moment of spiritual awareness, using the seemingly commonplace to illuminate some aspect of

Christian living. Her book is full of delightful musings on rainbows, waterfalls, bus trips, Christmas preparations, cathedrals, dreams, laughter, the music of Chopin, loneliness, forgiveness, the art of keeping a diary and many other themes. We are given brief glimpses of the highlights of Rita Snowden's memories.

Yet even more, we are allowed to share in the faith that sustains her life. Each memory opens into a comment on the divine/human relationship, which keeps us, the readers, "continually aware" of the lessons to be learned from simple, everyday encounters with God's creation and God's people. This is an excellent book for personal reading or for use in the devotional period of a meeting or, perhaps best of all, as a gift for a friend.

Rosemary Doran

NATIVE PEOPLE OF NORTH AMERICA MISSION STUDY 1985-86

Maps: Due to numerous errors the *Map 'N Facts* from Friendship Press will not be sold this year. The following maps are recommended for your use.

Youth and Adult: *Canada, Indian and Inuit Communities and Languages,* The National Atlas of Canada, 5th Edition. This large coloured map shows the distribution of Indian (Registered) and Inuit population of Canada by major linguistic families, 1976. It includes the six Native culture areas on the basis of major geographic regions and shows Native language families from the 16th -18th centuries. Available from the Canada Map Office, Department of Energy, Mines and Resources, Ottawa or your nearest map dealer. Ref. MCR 4001. Sells for about $4.00.

Children, Youth and Adult: *Canada's First People,* printed and published by Associated Advertising Limited, Weston, Ontario. A colourful, picture map showing Canada's first people as they lived before the coming of the white man. Depicts different characteristics and activities of tribes. Available from WMS Bookroom $3.50 + 50¢ postage.

NEWS

W.A. VISSER 'T HOOFT, ECUMENICAL GIANT, DIES

GENEVA (EPS) — One of the giants of the 20th-century ecumenical movement, and first general secretary of the World Council of Churches, Willem Adolf Visser 't Hooft died at his home here (4 July). He suffered for several years from emphysema. He was 84.

Visser 't Hooft retired from his WCC post at the end of 1966. The current WCC general secretary, Emilio Castro, described his predecessor as a person "committed to the overcoming of the history of division, and also to the calling of the churches to renewal in active confrontation with the powers of the world. . . . We are grateful to God for his life, his ministry, and his expectation that the same Holy Spirit that took hold of him will take hold of coming generations of ecumenical leaders to strengthen us on the same path in the service of the same vision", he said upon hearing the news.

SCOTT ELECTED PRESIDENT OF COUNCIL

The Canadian Council of Churches elected Archbishop Edward Scott, Primate of the Anglican Church of Canada, as its President for a three year term. The Council, which met in Halifax in May, also chose as Vice-presidents: Reverend Dr. Robert Binhammer, President of the Lutheran Church in America - Canada Section, and Reverend Nancy Cocks, a Presbyterian minister undergoing doctoral studies in Toronto.

Archbishop Edward Scott, since 1971 primate of the Anglican Church of Canada, suceeds Reverend Russel Legge of Waterloo, Ontario, a past president of the Christian Church (Disciples of Christ). As head of the Anglican Church and later as moderator of the World Council of Churches' central committee, Archbishop Scott became known for his outspoken views, especially in the area of social justice.

COUNCIL OF CHURCHES PREPARES WAY FOR CATHOLIC PARTICIPATION

The Canadian Council of Churches at its Assembly meetings in Halifax approved a constitutional change to facilitate the participation of the Canadian Conference of Catholic Bishops in the Council. The 200 delegates of the thirteen member churches of the Council voted unanimously to amend the constitution to establish a category of 'associate members' under which the Conference of Catholic Bishops will be received into the Council of Churches.

The Council met in its Triennial Assembly at the Mount Saint Vincent University in Halifax from the 11th to the 16th of May. Church leaders from member bodies spoke of the importance of the decision, and several called it an answer to prayer. The Roman Catholics are the largest single denomination in Canada, and it was a significant step in the growth of ecumenism in Canada to have the full participation of the Catholic Conference in the Council.

In The World - BWM News

LEBANON

Douglas DuCharme and **Sandra Ballantyne** are a husband-and-wife team now working in Lebanon under a special shortterm appointment by the Board of World Mission, seconded to the Middle East Council of Churches, through the Canadian Council of Churches. They are located in Saida, where Sandra, a physiotherapist, works in a rehabilitation centre run by the MECC, assisting the victims of the war in Lebanon.

Doug is the MECC's Relief Co-ordinator for Saida and the South, helping refugees from the fighting with food, medical supplies, clothing and mattresses.

Doug writes: "The human cost of the conflict here is high. This is modern war. No armies, no declaration of war, no battlefield. Streets, houses, hospitals and old age homes are the battleground. Most of the casualties are civilian. The weapons are Russian and American. Evil is everywhere but it has no clear face or uniform. It is difficult to name without doubt. With no clear responsibility, easily assessed, there remains with clarity only the victims. It is a crazy tortured place."

WANTED: Your contribution to **historia**. Please send to the Editor interesting and unusual events from your area WMS history — in approximately 125 words.

historia

The first Women's Foreign Missionary Society of Knox, Kintyre, was organized by Mrs. John Currie, wife of the Rev. John Currie, in May 1890.

First recorded minutes are of the Annual Meeting dated December 20th, 1894.

In 1895, there were 11 members in the Society and $229.59 was raised for Missions.

Delegates travelled to Presbyterial meetings in London, St. Thomas, Toronto, Guelph and Glencoe.

Each year the WFMS packed a bale of clothing which was sent to the North West Indians. This work was carried on by the Society until 1983.

Following the union of the three organizations in May 1914, the Society became known as the WMS (W.D.).

From the Society's beginning 42 Life Memberships have been given members of the WMS.

Early meetings were held in the church, but during winter months it was decided to hold meetings in the homes, hoping this would increase membership. Through these faithful women, the Society continues to work today.

Celebrate Youth

Doris Monahan

Many events are taking place this year in the life of CGIT members who are celebrating their 70th Anniversary as well as the International Youth Year. We are just beginning to get information about those events and impressions of their importance for the Church as well as individuals.

Ontario Jamboree

Julia Morton, a leader and CGIT Board member in the North Bay area, reports that over 1400 girls and leaders gathered at Mew Lake campground in Algonquin Park for a Jamboree. They represented 200 groups from many parts of Ontario and Quebec, from Cochrane in the north to Sarnia in the west, Montreal in the east and Toronto in the south. Weather caused some problems when the "heavens opened up and they got rained out." However, people in the Huntsville area came to the rescue and the girls ended up sleeping in dry churches, not wet sleeping bags for the Saturday night.

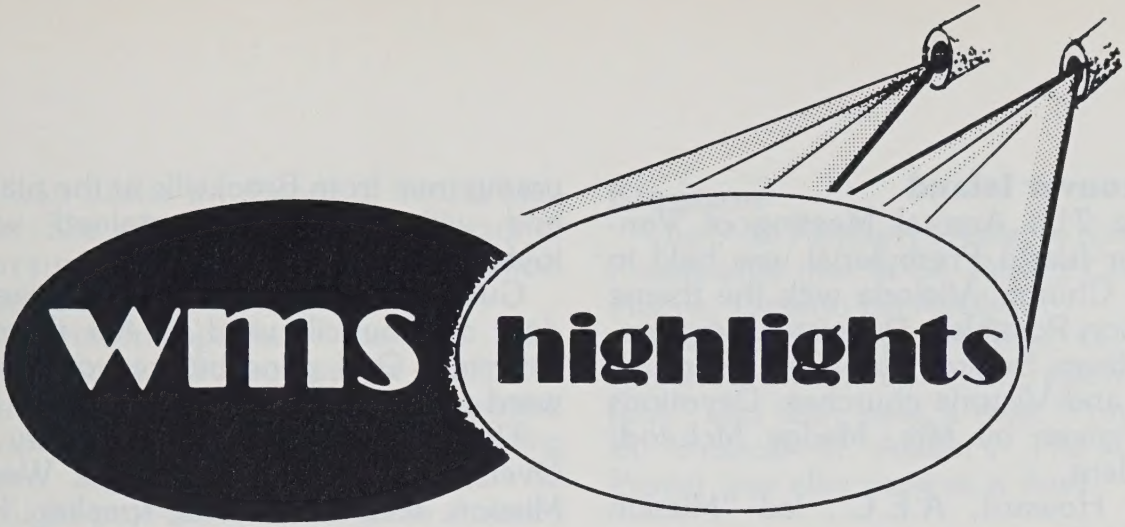
Those who were left at the site, says Julia, "wrung out our belongings and when the skies cleared built a grand bonfire, had a singsong and candle lighting. We ended the evening by ringing Mew Lake with our candles and singing 'taps'. Not what was planned, but a beautiful sight."

Congratulations to all who made this celebration a success, and thanks to Julia Morton for sharing this information and to Doris Monahan for her picture of the girls.

National Camp Council and Overseas Visitors

A very sincere thank you to all those who contributed to the special fund to bring 6 visitors from overseas to attend the National Camp Council in August. These visitors are Shornell Fox and Theresa Trott (Bermuda); Susan Dubay and Nerissa Mahabir (Trinidad); Emekpe Ita and Chidi Udonsi (Nigeria). We will try to include their impressions and pictures from that event next month.

Lois Powrie



wms highlights

PRESBYTERIAL NEWS

Maitland

"Faith and Action" was the theme of the afternoon devotions led by Mrs. Horace Aitchison, Mrs. Harry Bateman and Mrs. Gordon Wall of Wingham, when Maitland Presbyterial met in Lucknow Church. The evening worship, led by Mrs. Wm. Beirnes, Mrs. Howard Baker and Mrs. Jas. Smith of Molesworth focused on "Faith and Assurance".

Mrs. Robt. Arbuckle introduced Mrs. Grace Richardson, who spoke of her work as a teacher in the Sakeji Boarding School in Zambia, where children of missionaries are prepared for higher education.

On behalf of the Presbyterial, Mrs. Doug. McPherson presented an honorary membership to Mrs. J. Stokes, Belmore.

Special music at both sessions was provided by Mrs. Frank Hawthorne, Mrs. Wm. Henderson and Mrs. Ronald Forster singing trios accompanied by Mrs. Bruce Raynard.

A short "In Memoriam" service was conducted by Mrs. Jas. Patterson of Gorrie.

Waterloo-Wellington

The Spring Rally of the Waterloo-Wellington Presbyterial was held at St. Andrew's Church, Kitchener, on May 27th with 125 members present.

Mrs. Margaret Griesbach, president, conducted the meeting and Mrs. Janet Panabaker of St. Andrew's led in the service of worship.

Greetings were brought from Synodical by Mrs. Vera Richardson of Harriston. Special music was provided by the Choir from the Korean Presbyterian Church, Kitchener.

Mrs. Margaret Bigelow introduced guest speaker Joy Randall, a missionary nurse in Taiwan. Miss Randall gave a most interesting talk and slide presentation about her work and the Christian witness of the people there.

Westminster

The 71st Annual Meeting of Westminster Presbyterial was held in Richmond Church, Richmond, B. C., with the theme "The four C's". The president, Mrs. Gladys Hepburn, presided.

The theme of "Four C's" was part of the Bible studies, covering "Crisis, Confidence, Commitment and Christ", giving both the negative and positive side of each "C". A presentation by the CGIT was enlightening and enjoyable. A special offering was taken to assist the overseas visitors attending the 70th Anniversary in Manitoba this summer.

The speaker was Mrs. Diane McLelland whose topic was "Have a terrific time living".

Vancouver Island

The 71st Annual Meeting of Vancouver Island Presbyterial was held in Knox Church, Victoria with the theme "Mission Possible". Delegates were present from Sooke, Nanaimo, Port Alberni and Victoria churches. Devotions were given by Mrs. Madge McLeod, president.

Ivy Howard, A.E.C., led "Mission Possible", presented as a guessing game to increase our knowledge of missions, both home and overseas. A memorial service was conducted by Mrs. Jean Summers. Closing devotions and the installation of officers were given by Mrs. Hazel Smith, Synodical president.

Brockville

The Centennial Hymn "Forward Undaunted" lovingly written by poet/song writer Mrs. Anna Kennedy who was in attendance, reflected the feelings of all when Brockville Presbyterial celebrated their 100th anniversary at St. Andrew's Church, Prescott. A souvenir booklet had been prepared by the Historical committee under the leadership of Mrs. Vera Folkard, Kemptville. Banners and an historical and pictorial display were collected.

The Rev. Nicholas Vandermey and Mrs. Evyleen Reid, president of Prescott WMS welcomed everyone. Mrs. Edith Mawhinney, president of Presbyterial, welcomed special guests.

Special guest was Mrs. Rositta (Joyce) Deebrah, on deputation to Canada on the occasion of the celebration of the Centennial of the Presbyterian Church in Guyana. Mrs. Deebrah paid tribute to Miss Athalie Read, Brockville, who went to British Guiana (Guyana) in 1961 to 1970 to assist the 'Women's Work' there. The youth choir of St. Andrew's and four young men from Brockville at the piano and with clarinets entertained with joyful music.

Guest speaker, Mrs. Clare Ellis, president of Council, used as her theme, "Has not God gone before you? Forward undaunted!"

The Rev. Glen Davis, Secretary of Overseas Relations, Board of World Mission, was the evening speaker. His topic was "Forward undaunted, backward unwanted".

Sarnia

Sarnia Presbyterial held their Annual Meeting at St. Andrew's Church, Wyoming on Saturday, April 13. Following a prayer in unison, the slate of officers was read by Mrs. Queenie McBean and reports were given.

A large response was received in donations of clothing, children's toys, etc. which were divided among Women's Interval Home in Sarnia, Sarnia Lambton Youth Centre and Teen Girl's Home, London.

The installation of officers was read by Mrs. Mae Gillatly. Closing devotions were presented by Ruth MacLean Auxiliary of Petrolia.

Bruce-Grey

The 71st Bruce-Grey Presbyterial met in Westminster Church, Paisley, Ontario, with Mrs. Robert Lamont, President, presiding.

Theme was "As Christians we Care". Everyone was welcomed by the Rev. Roy Taylor.

The moderator of Presbytery, the Rev. Doug Lennox, Hanover, brought greetings. Mrs. Mervyn Tubb read the inspirational message from the Hamilton and London Synodical President, Mrs. K. Rayner. The morning speaker was Joy Randall who serves in

Taiwan under the Board of World Mission. She told of her work as Director of Nursing at Changhua Christian Hospital.

Afternoon speaker, the Rev. Dr. John Scott, Consultant in Palliative Care at Women's College Hospital, Toronto presented slides illustrating some aspects of his work. In his thought-provoking message he stressed the importance of Christian faith to both hospital workers and patients. He gave many tips on visiting the ill and reminded everyone that the sick have gifts to give too.

Mrs. Ronald Irving sang "The year when Jesus Comes", accompanied by Mrs. Jack Cumming at the piano. Singsongs were led by Mrs. Mervyn Tubb.

Peterborough

The Spring Rally of the Peterborough Presbyterial was held in St. Andrew's Church, Campbellford, on May 15.

The President Jean Coull constituted the meeting with prayer. A welcome was extended by Margaret McMillan and the Rev. Morrison Campbell. Joan Johnston and Audrey Jeffery from Cobourg Centennial Group conducted the Worship Service.

Marion McMillan, Havelock, gave a very intensive introduction to a study on the Theme for the day "Prayer - the Miracle Weapon".

Faye McMillan and Jacqueline Kelly led two lively singing interludes and "The Lord is My Shepherd" was beautifully sung by Margaret McMillan and Ann Battman.

Joy Randall, missionary nurse in Taiwan, shared her experiences.

There was a retiring offering to help with the Camp Fund, to host overseas visitors at the 70th Anniversary Celebration of CGIT.

Doreen Lemmon gave the closing prayer.

Kingston

The 99th Annual Meeting of Kingston Presbyterial met in St. Peter's Church, Madoc, Ontario on April 10.

The host minister, the Rev. G. Beals spoke on the theme "Lord, teach us to pray" and later sang a solo."Prayer of St. Francis of Assissi". The Lord's Prayer was also sung as a duet.

Saskatoon

The Annual Meeting of Saskatoon Presbyterial was held in Calvin-Goforth Church on March 16. The theme "Called to be Children of God" was reflected throughout the day.

President, Margaret Campbell gave a special welcome to a special guest, Agnes Hislop. The worship service was conducted by Dr. Georgina Bone. The superindendent of Missions, the Rev. John Neilson, introduced his report in a characteristic way - singing God's praise!

Creola Simpson, A.E.C., led a learning session on the Ecumenical movement as it has evolved within the World Council of Churches. She highlighted the B.E.M. (Baptism, Eucharist and Ministry) document, also known as the Lima text, as it was formulated in 1982 in Lima, Peru, by over 100 theologians.

Guest speaker, the Rev. Ramona Underwood Williams, spoke on Korea where she had worked as a missionary for 14 years.

Barrie

Coffee and fellowship began a most interesting May Rally of Barrie Presbyterial in the beautiful Stayner Jubilee Church on May 16th. After a welcome by president Helen Dafoe of Huntsville, devotions were led by Mrs. Kay Pearsall and Mrs. June Campbell of Barrie, following the theme "Pray on every occasion as the Spirit leads" (Ephesians 6:18). A touching message reminded us to keep our faces radiant when we talk with and of the Lord.

Mrs. Sylvia Van Beest, president of Stayner Jubilee group welcomed everyone. The morning speaker Barbara Woodruff, National Adult Secretary of WMS, was one of a group who went to Guyana at Easter to help celebrate the 100th Anniversary of the Presbyterian Church there. She gave her impressions of the country and the church.

Stayner Jubilee Church women served a delicious beef dinner. A sing-song of favourite hymns was led by Mrs. Catherine Walker, who also favoured the group with two beautiful solos.

Afternoon guest speaker, Mrs. Rosetta Deebrah of Guyana, is an elder in the Presbyterian Church there and active in Women's groups. She spoke of difficulties in her country during the present economic crisis and asked for prayers to overcome their difficulties.

Communion service was conducted by the Rev. Adam Houston of Stayner Jubilee Church.

Hamilton

The Annual June Tea of the Hamilton Presbyterial was held in Kirkwall Church, Kirkwall, Ontario on Saturday June 1st. It was a beautiful day after the devastating storms of the previous day in Ontario and approximately 85 women enjoyed an afternoon of Christian fellowship. Tea and goodies were served by the women of the church — Mrs. Anna MacDonald, President of the Senior group and Mrs. Jean Paddock, President of the Junior group, presided over the Tea Table.

The afternoon of fellowship was opened by Mrs. Helen Billiald, Presbyterial President who gave a special welcome to Margaret Leask on furlough from Jhansi.

LOCAL GROUP EVENTS

Cannington, Ontario

Knox Church, Cannington, celebrated their 100th anniversary on May 8, 1985. It was attended by 150 members from Thornhill, Bracebridge, Toronto, Port Hope, Manilla and the 12 Lindsay Presbyterial groups. Many were in period dress. The President, Mrs. Mary Muir opened the 8.00 p.m. service of worship.

Guest speaker was Mrs. Beverly Gillatly of Peterborough. She and her husband, the Rev. Roy Gillatly, were former missionaries in Nigeria. The President of Lindsay Presbyterial, Mrs. Mary Durward, brought greetings from Lindsay Presbyterial. Mrs. Win Hoyle, Presbyterial Historian, also brought greetings and a brief historical sketch of Cannington WMS of 1885.

Kintyre Celebrates 95th

The 95th anniversary of Knox Kintyre WMS was held at the church April 11th. Former members attended from Hamilton, London, Chatham, St. Thomas and surrounding area.

The president, Mrs. Earl Morden welcomed guests and paid tribute to the faithful members who organized the society in May 1890, and to all those who have carried on to the present day.

A short devotional was conducted by Mrs. John Fleming and Mrs. Don McDougall. Romans 5:1-5 was read in consort. Mrs. McDougall read an article, "One day at a time", and closed with prayer.

During the service two beautiful solos were sung by Mrs. George Nogradi, accompanied by Mrs. Shirley Walker at the organ.

Greetings were brought by Mrs. R. W. Ford of Dutton, from the WMS

Council, Mrs. K. Rayner of Paris, from the WMS Synodical, Mrs. Hazel Stalker of West Lorne, president of London Presbyterial and Mrs. G. Wooton of Turin, president of Chatham Presbyterial.

Mrs. G. W. Murdock, Hamilton, wife of the late Rev. Geo. Murdock, who was pastor from 1940-47, spoke on behalf of the former ministers' wives.

Mrs. Roy Alderton and Mrs. Wm. Downie reviewed the WMS' history by referring to minute books.

The Rev. John Vaudry spoke on "Reflections on the future".

A social hour followed when everyone enjoyed anniversary cake, reminiscing and viewing a display of pictures of former members.

Tweedsmuir Church 100th

The Women's Missionary Auxiliary of Tweedsmuir Memorial Church, Orangeville, celebrated 100 years of service, June 8th with a buffet dinner. A programme followed consisting of a skit, music and humourous remembrances from the group.

The 100th Anniversary Church Service was held June 9th at the regular morning Church service, with the women conducting the service. Mrs. Clare Ellis, president of the WMS Council, brought the message. A history of the WMS and the local auxiliary was given by Steven Brown who researched the information. A large banner made for the occasion featured the Board of World Mission logo encircled with children and the WMS logo.

At the fellowship time following the service, tea was poured by Mrs. C.I. Scott and Miss Welbourne. An anniversary cake, baked and decorated by Pauline Hogben, was cut by Mrs. Scott and Mrs. Menary.

90th Birthday Wishes to Luzetta McClelland

Luzetta McClelland, a member of the Board of Trustees of the WMS (W.D.), had her 90th birthday on October 1, 1985. For many years, a faithful and active member of the society, Miss McClelland was elected President of Council in 1966.

Miss McClelland was a graduate of Toronto Teachers' College and taught public school in Toronto until her retirement in 1959. She was a gifted choir leader. Her choir sang in many places, once receiving a standing ovation at the Music Educator's Association.

Today she is a member of Willowdale Presbyterian Church, Toronto and shares a somewhat slower but very contented lifestyle with her sister, Eileen. Eileen is the youngest in a family of 5, Luzetta, the eldest. Luzetta reads a great deal, enjoys 'good' music, mending, gardening and even doing dishes.

Happy Birthday Luzetta!

Bob Mosey

Sunnidale Corners, Ontario

The Zion WMS group, Sunnidale Corners, Ontario observed its 95th Anniversary on June 19th with a service held in Zion Church. Approximately 55 members and guests from surrounding groups attended.

The president, Mrs. C. Cornelisse, presided at the service. Guest speaker was Mrs. Robert Anderson of Scarborough, who with her husband spent 13 years working with Koreans in Japan.

A social time was enjoyed at the community centre following the service. The president, assisted by Mrs. Gordon Buie, eldest active member, cut the birthday cake.

Kirkwall, Ontario

The weekend of June 22nd and 23rd was chosen to celebrate 100 years of the WMS in Kirkwall Church. In 1885 the women of the church attended a special meeting and heard two stirring addresses by Miss McQueston of Hamilton and Mrs. Steele of Greensville impressing on them the need of their help in carrying out Christ's command "Go ye, into all the world and preach the gospel to every creature." The auxiliary formed that day has been active all through the years. Kirkwall now has two auxiliaries, the afternoon and the Elsie Henderson Evening Auxiliary formed in 1952.

These two auxiliaries hosted the mission week-end. Saturday evening, a pot-luck dinner was enjoyed by all. The birthday cake was cut by Mrs. Thelma McKnight, a member of the Afternoon WMS for 55 years. The evening program included special music, histories of the two societies, greetings and a short memorial service.

Guest speaker for the evening was Miss Margaret Leask, home on furlough from India.

Sunday morning, the Rev. Murray Garvin, Secretary of Education for Mission, Board of World Mission, spoke of his recent tour to Japan, Korea and Taiwan. Special music was provided by the church choir. Immediately following the service the congregation gathered on the north lawn to witness the dedication of a lovely English white oak tree, donated by the two societies to commemorate this special occasion.

REMINDER:
Please send in notice for "Highlights" and "In Remembrance" as soon as possible.

Visitor From Yu-Shan Theological College Thanks Society for Christian Literature Grant.

The Rev. William Estell and his family visited the Society offices this summer. Rev. Estell is Vice-Principal of Yu-Shan Theological College, Taiwan, and a missionary of the Reformed Church in America.

The Society contributed $700.00 in 1984 to the work of the college. Rev. Estell expressed his thanks on behalf of the 19 students who graduated from the college in June. The money, a Christian Literature grant, was divided amongst the students towards the cost of theological books which are extremely expensive in Taiwan.

A Reminder

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November 1, 1985 is the deadline for renewals and new subscriptions.

A NOTE FROM THE TREASURER

Thanks to those WMS groups who included contributions for July and August with their May and June contributions, rather than waiting until September. This, along with the additional number of Presbyterials who forward their monies, has increased the cash flow. While most groups do not meet during the summer months, the Society still has expenses during that time. Thanks to everyone for your cooperation and dedication.

I'd like to share these beautiful lines written by Helen Keller who has inspired millions by her courage and faith:

"Join the great company of those who make the barren places of the earth beautiful with kindness. Carry a vision of heaven in your hearts and you shall make your home, your school, your world correspond to that vision. Your success and happiness lie within you. External conditions are the accidents of life, its outer trappings. The great enduring realities are love and service. Joy is the holy fire that keeps our purpose warm and our intelligence aglow. Resolve to keep happy, and your joy and you shall form an invincible host against difficulty. Happiness cannot come from without. It must come from within. It is not what we see and touch or that which others do for us which makes us happy; it is that which we think and feel and do, first for the other fellow and then for ourselves."

Warmest wishes,
Margaret M. Alexander

Synodical Givings
January to June 1985

	Year 1985 OBJECTIVE	1985 %	1985 ACTUAL
British Columbia	50,000	8	4,191
Alberta	52,710	30	15,752
Saskatchewan	24,675	40	9,817
Manitoba and Northwestern Ontario	34,755	38	13,175
Hamilton and London	281,691	28	80,574
Toronto and Kingston	302,500	32	96,697
Quebec and Eastern Ontario	126,945	38	47,801
	873,276	31	268,007

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Psalm 65:13

ADVENTURE IN MISSION: 3-WEEK TOUR
KOREA – JAPAN – TAIWAN

- experience the great natural beauty and rich cultural heritage of these Asian countries, and the exciting vitality of our partner Churches there
- meet local missionaries and Church leaders, get to know our overseas "partners"
- visit places you have often heard of, and see the work your "Mission" dollars have supported over the years
- tour guided by experienced personnel: Murray Garvin, for 15 years a missionary in Taiwan, and Randy Raphael, an active Presbyterian layman with extensive experience in the travel business

DATE: October 13 to November 3, 1986

COST: $3,889. from Toronto. Fares from other cities upon request. Optional Extensions Available: Hong Kong and/or Hawaii.

FOR: Anybody who wants the rich experience of Asia and the lively Churches in these countries, and who is willing to share the experience as opportunities arise after returning to Canada.

CONTACT:
Education for Mission
Board of World Mission
50 Wynford Drive, Don Mills, Ont. M3C 1J7
Tel. (416) 441-1111

In Remembrance

Mrs. Isabella Johnson
Appin, Ont.

Miss Helen Blair
St. Andrew's, Belleville, Ont.

Mrs. Edlyn Drier
Estevan, Sask.

Mrs. Eleanor Bradnock
Mrs. Florence Rivers
Knox, Goderich, Ont.

Mrs. Margaret Manning
Mrs. Agnes Ethel Rife
St. Andrew's, Guelph, Ont.

Mrs. Evelyn Nordkvist
St. Enoch, Hamilton, Ont.

Mrs. Gregor Williamson
St. Matthew's, Ingleside, Ont.

Mrs. (C.) Elsie Kiff
Knollwood Park, London, Ont.

Mrs. (L.) Kay Wright
Knox, Midland, Ont.

Mrs. Gladys Edmunds,
Knox, Mitchell, Ont.

Mrs. A. Margaret Morrow
St. Andrew's Home,
Montreal, Que.

Mrs. Elizabeth Ewart
Paris, Ont.

Mrs. Violet Wilson
First, Port Colborne, Ont.

Mrs. Mary Gwendoline MacKay
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Mrs. Mary Brooks
Mrs. Robina (Ruby) Bewsey
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Mrs. Dorothy Marks
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Riverdale, Toronto, Ont.

Mrs. Margaret McKague
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Mrs. Hazel Bell
Mrs. Jean Scott
Knox, Woodstock, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
Don Mills, Ontario, M3C 1J7
Telephone 441-2840

Please report any errors/changes in address.

WHY?

Desolate mother,
Squatting there in the desert sand,
Oblivious of all sights and sounds,
Heedless of flies that cluster, crawl, and buzz.
The ragged remnants of your head shawl
Hide the grief and agony in your eyes.

From what deep inner wells
Come the tears that flow and drip
Tracing tiny rivulets on the unwashed face
Of the precious lifeless babe
You clutch to your breast?

Useless to wail aloud,
There is no help,
No food,
No drink,
No word of comfort;
No shelter from heat of day or chill of night;
No dreams for tomorrow;
No hope;
No will to live.

Dear God, we pray,
Keep a cosy corner in your heaven
for mothers such as this,
Where they may someday find new life and shelter
Within your all-encircling love.

Beatrice Dunlop

GLAD TIDINGS

November 1985

Volume 61 No. 9 **GLAD TIDINGS** November 1985

FEATURES

Fools for Christ 4
by Donna Williams and Heather McCurdie
Prayer for Peace 9
Memorial to Love 10
by Mary Whale
Take My Hand—a poem 13
by Shirley Louise Porter
Woman's Missionary Society (Eastern Division)-1 14
by D. Joan Posno
Presbyterians Edit Mission Study Materials 16
What will It Take to Prevent Nuclear War? 18
Who and Where 21
Radiation and the Rubaiyat—a poem 32
by Cecil Rajendra

Clowns in Church?

4

A home that witnesses to the power of love

10

"Who and Where" is everyone?

21

REGULARS

Editorial 3
You Said It 15
Dear Friends 19
Celebrate Youth 20
News 26
Books 28
Highlights 29
In Remembrance 31

CREDITS

Cover: Our cover clowns are Vicki Snow (left) and Amy Weston (right).

L. JUNE STEVENSON
EDITOR

ISABELLE BROWN
CIRCULATION MANAGER

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Written in Love

The greatest of these is love.

"Your presence here today is the presence of the living Christ in Ethiopia," the patriarch of the Ethiopian Orthodox Church (EOC) told our delegation at his residence in Addis Ababa. Silently I acknowledged that here indeed was visible evidence of the love of Christ. In that room were over 20 representatives of the World Council of Churches (WCC) gathered from such places as Hong Kong, Britain, United States, Australia, Mozambique, Canada and Switzerland to share the pain of famine and drought with their brothers and sisters in Ethiopia. We had come on behalf of our individual agencies and churches to assess the relief and development programs there, and to assist the EOC in planning for the future. The gratitude of the church was humbling.

Even more overwhelming was the response of the people in the camps. Young and old alike reached out to touch, to take our hands. At Mekele a high-pitched wailing (ululating) greeted us. The sound swelled as we walked around the camp. "They are thanking you," an observer pointed out. "They have heard that you represent those who sent gifts."

We saw rows of new white tents where families were sheltered from the hot sun — purchased with dollars sent by churches such as the Presbyterian Church in Canada through the WCC. Blankets were being given out to shield people from the cold nights. Rations of oil, powdered milk, grits and shiny new cooking pots were ready for distribution.

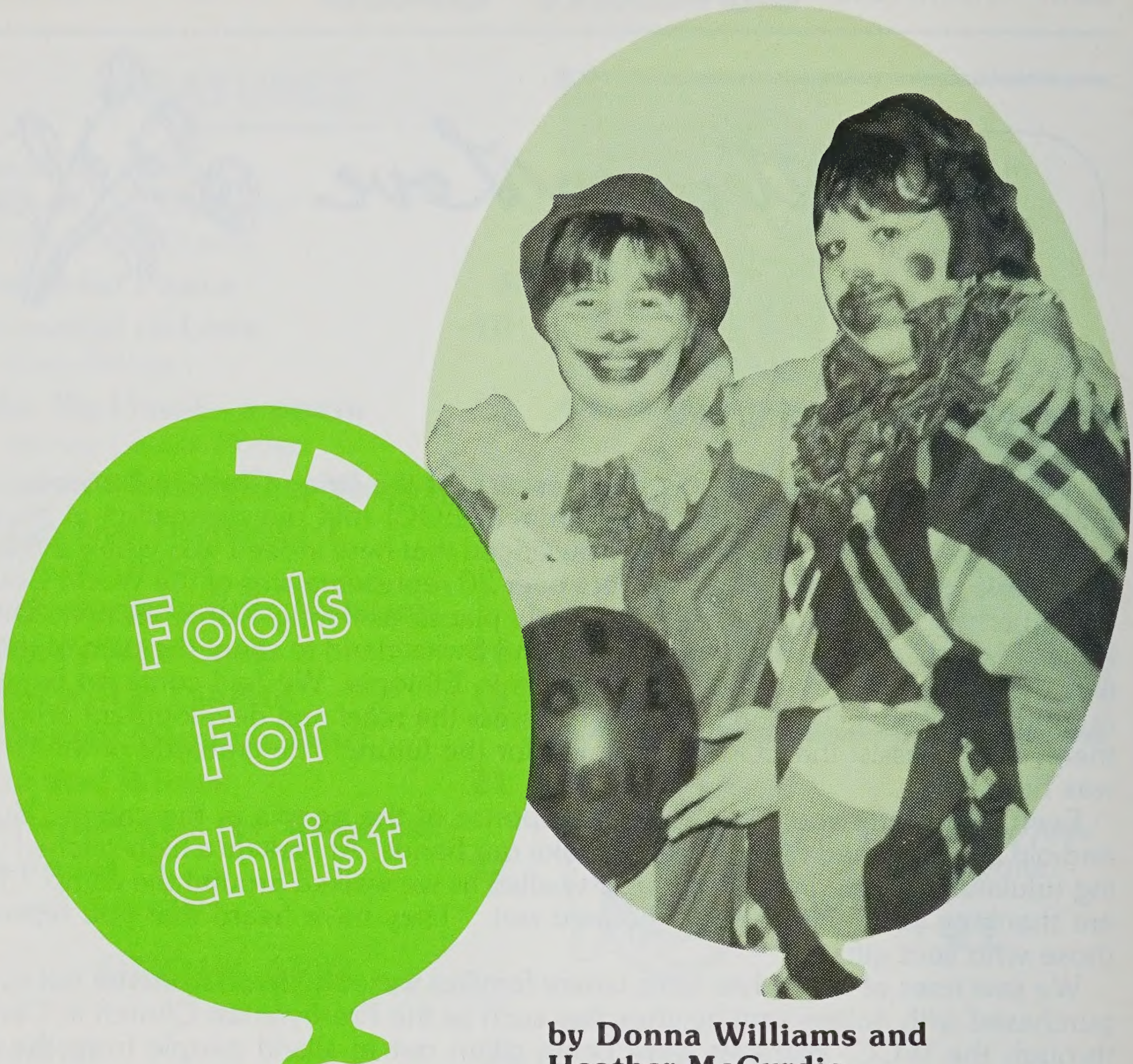
EOC staff were there to register and assess the needs of families; doctors and nurses to provide medical care; willing workers to wash, clothe and feed the very needy. Everywhere, the love of Christ was evident.

Yet, it was not until a bony hand actually reached out and took mine that I *felt* the presence of Christ. Suddenly I was no longer miles away in my comfortable home in Canada protected by the glass on my television screen. And these were not figures in a television program. They were real people — children of God. As much as I may have represented the presence of Christ in Ethiopia, these were Christ's brothers and sisters I was greeting. These were Christ's hands I was touching.

I was deeply moved by these expressions of gratitude. As I pondered them later alone in my hotel room, I realized what Christ meant when he said that when we give to those in need, we give to him. And I thought too that God loved us — all of us — enough to send Jesus to die for us. Indeed, the greatest of these *is* love.

June

Fools For Christ



by Donna Williams and Heather McCurdie

You want me to be a *what*? A *Clown*? In the church? Oh I can't. I don't know how to act, or juggle, or even make people laugh. Besides, do you really think clowns belong in the church?

Most of us have fond childhood memories of seeing clowns at the circus or in a parade. Bumbling around, the clowns expose their clumsiness and stupidity for all to see, and by so doing make us laugh. We would laugh, not *at* them, but *with* them, because the clown mirrors our frailties and permits us to look beyond and to grow. By giving of himself, the clown freely shows us that life is for living, for laughing, for celebrating. Is this not how Jesus wants us to live; to share our experiences — both good and bad, with one another and to face who we truly are? The clown character allows us to do just that. What better symbol than a clown, to help show us the way in our absurd world.

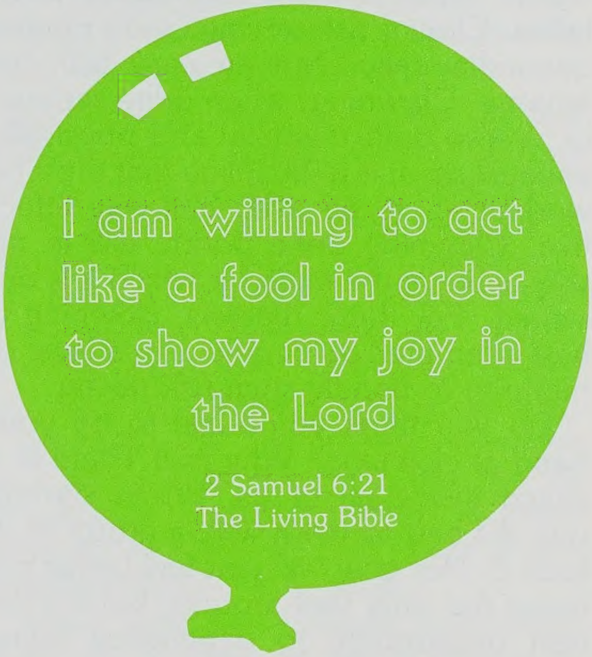
Clowns have been in existence for hundreds of years. In fact, they have been a part of religious observances since ancient times. Over the years, the clown's form and role has changed but one characteristic has remained the same — the clown's ability to make one laugh at oneself. In early tribal life, the 'clown', the lowliest of the low, would help out before a big hunt by becoming the hunted animal, acting out the hunt, and in the end simulating death, victory for the hunters. The hunters laughed at the clown's antics, but in so doing, their fear diminished. The clown had taken their fear upon himself.

Another form of clowning has been discovered in the walls of Egyptian and Creton tombs. Shown in hieroglyphics are clowns dancing in the street, entertaining and amusing the people. In the Middle Ages court jesters were the clowns of the day. They wore colourful costumes and entertained the court, often speaking the truth without reprimand, for they were considered nothing more than fools. Clowns also had a fairly prominent place in worship in those days. Primarily due to the length of the services, and the size of the cathedrals, the clowns would draw the worshippers' attention to a particular action in the liturgy, demonstrating some truth of the faith. They attempted to awaken in the sleeping souls of the people a need for the message of Christ, and to make their worship alive and meaningful.

But what of the Christian clown today? Where does he or she fit into the life of the church? The word clown comes from the Anglo-Saxon word 'clod' — a lump of earth. "A clod was also a lowly sort of person who did the lowliest of tasks. The nearest equivalent word in the New Testament is the Greek word 'doulos', lowest form of servant — a slave — who had no apparent power. Yet, this is also the word the Gospel writers used whenever Jesus called on his followers to be servants." (p. 14 *Clown Ministry* Floyd Shaffer/Penne Sewall.) The clown is called to be the slave of all, the lowest, clumsiest, most foolish and yet loved by God.

In 1 Corinthians 3:18 Paul writes, "Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a fool that he may be wise." God is calling us to be fools — the person with no power, the lowly one. This is what Jesus Christ did when he became obedient to death on the cross. And this is what we ought to be. Foolish servants. Servants of Christ, *for* Christ and *with* Christ.

The Christian clown is called to share the burden of others. ' "I'll cry for you — let me have your sadness" or a smile that says, "Forget your cares, your concerns and let's play together — smile my smile, take my joy." The clown shows us the best cure for inner pain — loving action — and through his own pain, he is able to heal.' (p. 39 *Send in His Clowns*, Perrone/Spata)



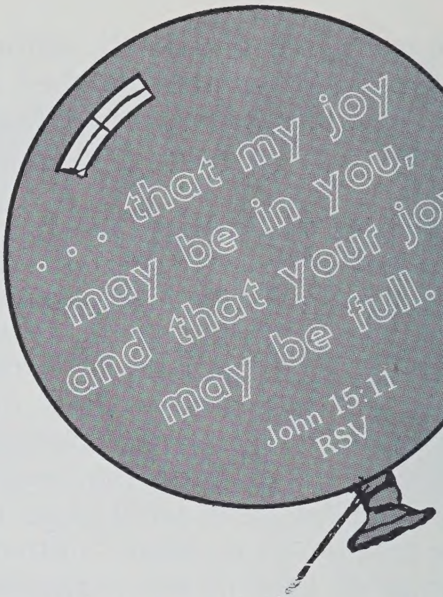
I am willing to act like a fool in order to show my joy in the Lord

2 Samuel 6:21
The Living Bible

The Christian clown must also be a source of joy reminding us of how joyful we can be. Through the honest open sharing of true joy, the clown becomes Christ's agent of joy. As well, the Christian clown must be a symbol of hope. No matter how many bumbles happen, how many impossible feats he tries, the clown never gives up. In the depths of despair, there is hope because God himself refused to accept the limits of the possible and raised Jesus from the dead. And perhaps most important, the Christian clown shows us how to love. The clown loves all of God's children. It never enters the mind of the clown that anyone would want to hurt him. He loves all as Christ loves all.

These elements of healing, joy, hope and love which are so very much a part of what a Christian clown is, by their nature make a clown a vulnerable being. Clowning is a risky business. Clowns willingly accept rejection. They continue to try to raise others to positions of worth, even if they themselves have fallen. Clowns risk serving God's people unconditionally. Not an easy task for anyone. Clowning, when done seriously, is also both mentally and physically exhausting. It is a discipline that must be worked at, to be even half-way effective. Clowning done poorly will in no way achieve the ends for which it is designed. For these reasons, clowning is best attempted by people with a level of maturity to handle such risk-taking.

Do you think you'd like to try your hand at clowning? Why not! There is a clown inside all of us. When starting out, it's best to work with a group of at least 2. Not only will you feel better not being the only fool around, but it's the best opportunity to experience being 'one body in Christ'. The support that clowns can give one another is very important. Together you can share the pleasures and responsibilities, the frustrations and changes. Clowning is often as much a ministry to the clown as well as to those he touches. Some obvious groups that might enjoy the challenge are CGIT, Scouts, Guides, Youth Groups, Bible Study Groups, Men's Groups, WMS — the list is only as long as your imagination.



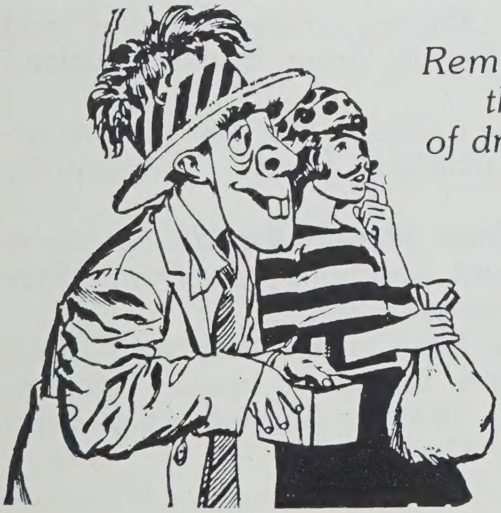
Once you've established a group that is willing to take the risk and start clowning, make a list of places and organizations where you'd like to 'clown around'. Consider working in the Sunday School, Vacation Bible School, Midweek groups, family nights, camp meetings. Once you feel you really know what you're doing, you may be able to do some clowning in the Sunday Morning Worship. Perhaps the gospel story for the day could be read and then re-enacted by the clown(s). This allows one to see the word as well as hear it.

Opportunities for outreach are endless: hospitals, nursing homes, retirement homes, day care centres, campsites, parks, shopping centres and prisons. Leaving the safety of one's home church is a little frightening at first. But just remember Jesus' command to go into all the world and spread his gospel of love.

Once you've chosen to be a clown it's important to work at it in a serious manner. A clown is not just a performer but someone who creates an environment where people can experience the joy and love of God and respond to it. It's important to do some background reading to obtain a fuller understanding of what clowning is, especially Christian clowning. (See list of suggested books at end of article.) Pass the books among the other clowns and discuss the ideas in the books.

Now it's time to get into the fun part. Start with a few relaxation and imagination exercises. Begin by having the group sit in a circle, close their eyes and then relax. Have each member of the group think of something pleasant or tell them a very short story (soft background music would help). When everyone seems relaxed, have them stand, eyes still closed, and cup their hands in front of them. Tell them you are going to place an imaginary ping-pong ball in their hands. Have them feel its size, shape and texture, and then throw it up and down a few times. Change the size and weight of the imaginary ball a few times (i.e. ping-pong to baseball to basketball to medicine ball). The exercise is good for stimulating and developing the imagination.

From some simple exercises, move the group into short, non-verbal skits. For example, have individual group members find a $10.00 bill, play with a kitten, put on an old dusty hat, etc. Next move into working with a partner. Act out clapping hands, playing cards, dancing, etc. After everyone has had a chance to work through a few skits, get them to evaluate their own and the performances of the other members of the group. How did they feel? Were the movements exaggerated enough? Did they find it hard to act out the skits in silence?



Remember the fun of dressing up?

Since most clowning is non-verbal, spend some time considering silence as a powerful medium. Silence forces you to look for opportunities to demonstrate your concern for others while the audience must then "listen with their eyes to hear what is being said." (p. 25 *Clown Ministry* Shaffer/Sewall). Once you feel confident enough, move onto a longer skit, perhaps for 3 to 5 people, and choose a location where you feel it would be appropriate to perform.

What's next? Well, remember the fun of Halloween — getting dressed up and putting on make-up? As a clown you get to do it again. Putting together a costume can be a challenge. One option is to sew up a traditional costume (most of the pattern books have adult sizes). Another option is to put together a costume from old clothing. Find an old wig, a colourful shirt, an equally colourful tie, a pair of over-size pants and you've got yourself a costume. Most of these items can be found around home or at a neighbourhood thrift shop.

Along with the costume goes your make-up. Putting on the make-up to look right isn't hard, but it does require some practice. There are 3 basic clown types to follow. The White Face — the traditional circus clown — is the most carefree of the clown types. Make-up is on an all-white face with black and red markings. The Tramp, the lowliest of clowns, is always ragged and shabby. He has a stubby beard, weathered skin, and white eyes and mouth. Auguste is the clumsiest of the three. Nothing goes right for him but he keeps on trying. The facial features are exaggerated — a background of flesh tones, with large white eyes and mouth. When putting together your make-up, follow one of the 3 basic types, but try to make it your own. Be unique — God made only one of you.

The make-up and costume not only identify you as a clown but signify the putting-on of a new person. The white make-up used by all clowns symbolizes death, while the bright colours symbolize new life.

The skit has been chosen, the place of the performance identified, the costume put together, the make-up tested. What comes next? Rehearsal. If you want the skit to progress smoothly, you must rehearse several times. The last rehearsal should be a full dress affair so that all the clowns will know what they look like and how it feels in costume and make-up. Don't worry if each time you rehearse, the skit is slightly different. The skit should be so familiar that it seems a part of the group. If a ball doesn't bounce the right way, work with the change not against it. Make it a part of the act. For example, if you are wearing a rubber nose and it falls off, pick it up, shake your finger at it as if you are scolding it, then put it back on your nose, and continue on. Just DON'T PANIC. God has a sense of humour. Enjoy it.

If your group is going to be performing outside the church, it is wise to check on a few things beforehand. Always know the size of the room in which you will be performing, how much time you have and any rules and regulations which must be followed (hospitals and nursing homes). If you are going to be giving 'hand-outs', check to see if they are acceptable for your audience, and make sure you have enough. (Balloons make good hand-outs, especially ones with a message inside.)

It's easy when you've put a lot of work into the performance and you're anxious to get it over with, to forget for a moment why you're even sitting there in a clown suit. Before the performance, focus your attention on Jesus and his servant ministry, and ask God for his guidance and protection. Holding hands or overlapping arms, spend a few moments in silent or spoken prayer.

How effective is clowning for Christ? Is it really worth all the work, the risks? Is the church a place for the clown? The answer is YES. Just look into the eyes of a lonely person that a clown has just touched. Where there was darkness there is now light. The gospel has come alive for that person, and that makes it all worthwhile. Jesus Christ is alive and well and moving among us. That calls for a celebration. Let us show our joy in the living Lord by becoming fools for Christ!

Heather McCurdie is the CGIT leader, and Donna Williams the Diaconal Minister at Westminster Church in Ottawa. In their spare time they are partners in Clown Ministry.■

Resources

Clown Ministry, Floyd Shaffer and Penne Sewall. Group Books, Loveland Co.

If I Were a Clown, Floyd Shaffer. Augsburg Publishing House, Minneapolis, Minn.

The Clown Ministry Handbook, Janet Litherland. Contemporary Drama Service, Colorado Springs, Co.

Send in His Clowns, Stephen P. Perrone and James P. Spata. Contemporary Drama Service, Colorado Springs, Co.

Prayer for Peace

Leader For all who suffer discrimination or persecution by reason of race, colour or creed; that they may know your liberating power through the sincere efforts of people to create a healthy multi-racial community in our neighbourhood.

People In you Lord, we place our hope.

Leader For all who suffer oppression, because they belong to tribe or race which does not exercise national power, or at the hands of dictators or at the hands of rich and powerful.

People In you Lord, we place our hope.

Leader That we may have the discernment of courage, the faith and love to turn from envisaging the use of nuclear warheads for massive destruction of life and property, and use our resources instead to heal, to educate and to provide economic opportunity for all.

People In you Lord, we place our hope.

Leader That the nations may turn from selfish national gain, and from strategies of military deterrence, may limit arms manufacture and seek disarmament, and may turn to ways of co-operation and peace.

People In you Lord, we place our hope.

Leader That we may find the peace we should seek, share it and keep it as a way of life for the sake of all peoples.

People In you Lord, we place our hope.

Leader For the coming of your Kingdom of justice, peace and love in the hearts and politics of people; for a true love of peace; and for your guidance of all national leaders in the ways of peace.

People In you Lord, we place our hope.

Amen

C.C.A. International Affairs Committee
Minutes Seoul 1982

MEMORIAL TO LOVE

by Mary Whale

We can only imagine what vision Mrs. M.G. Abey had in 1932 when she made it possible for a shelter to be built to house orphaned children in the Amkhut area of Central India and dedicated the gift to the memory of her husband. Whatever Mrs. Abey's vision we can have some assurance that there was love and respect for her husband and a deep desire — even calling — to make those emotions tangible and ongoing.

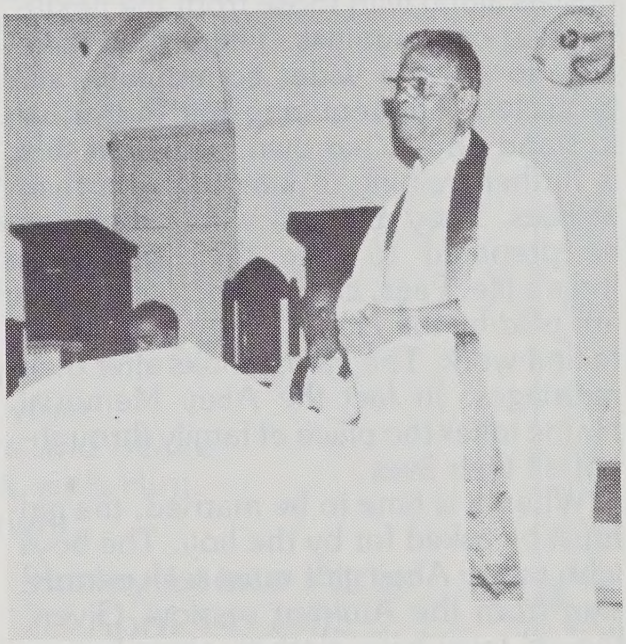
Today the M.G. Abey Memorial Home stands as a true memorial to love which begets care and concern for human lives. It stands not as a monument in cold unresponsive stone but as a place where hope and faith were born in lives touched by God's love and effected through Indian and Canadian missionaries who have had charge of the "Home" through 53 years.

The journey of dozens of lives through the Abey Memorial Home into the Amkhut school system and out into the world is a journey in which not only Mrs. M.G. Abey, but many people in Canada share the ticket. Until 1972, the Abey Home was the responsibility of the Women's Missionary Society (WD). Almost every WMS missionary since 1932 has had responsibility for caring for the children, physically, mentally, emotionally and planning for their futures. Indian people always shared in that responsibility. Now under Mr. Manbhowan, a teacher in the Amkhut school, the Indian staff carry on, adapting to changing times, but keenly aware of the need for ministry in Christ's name to children and to the poor.

Musa was the second baby to be admitted to the Abey Home — the first one died as did many who were brought out of the desperation of famine, disease, death. Musa survived. He had his primary and part of his secondary education in the Amkhut school system. He trained as an evangelist and was appointed chaplain to Jobat hospital. In 1984, he was ordained as minister of Word and Sacrament and appointed pastor to two congregations outside Jobat as well as continuing as hospital chaplain. Musa Abey is the respected "elder brother" of the Abey family.

Above: Sosan, one of the Abeys on staff at the hostel.

Above left: Abey children and staff in 1984. Above right: The wardens of the girls' and boys' hostels, Lily and Stefan, both Abeys. Below right: "Elder Brother" Musa at his ordination.



None of the Abeys had an auspicious beginning. Of those presently in the Home, most were brought because their mother died at their birth. Malnutrition and disease such as cholera and indigent fevers left the babies in a precarious state of health to begin their lives. Several of the children are illegitimate and the mothers' families cannot or will not look after them. One mother was killed by her husband — with an axe. Two were taken to the Home because there were too many children to feed properly. One child's mother was too ill to care for her. Jobat hospital asked the Home to take the child. One family was paying for the care of their child expecting to take him back in two years. That time is up and they had not been heard from — so Sundir has become an Abey.

Each admission is carefully documented. The persons bringing a child must agree in writing to the arrangements made for his/her care. The laws of the land are adhered to. Customs of the people are respected. It is understood from the beginning that the Abey Home is Christian and that the children will be brought up in a Christian way. The decision whether a child is given completely to the care of the Abey

Home or whether the child will go back to the family, is made when the child arrives. The majority become Abeys and from the day of entering the whitewashed building in the Amkhut compound, they begin a new life. There are facilities to meet the physical needs, they are loved, they enter a family of brothers and sisters who have been taught to look out for each other. They receive a pre-school education, preparing them to go into the Amkhut School system and beyond. Not all make it — the initial environment may have been too severe. But the majority do, for the doctors, nurses, wardens, teachers, work hard to overcome the inheritance of poverty.

From the gentle environment of the Home, where the children are made much of, the young Abeys go into the hostels along with those from the neighbouring communities. There they learn how to enter a wider community, still protected, but requiring the individual to stand on his/her own. The next step is further training in keeping with their abilities. They are sent where they can be prepared to take their places in India's life. Fees, clothes and other costs are paid by the Home. They are helped to find work. The Home looks after their marriages. In fact the Abey Memorial Home takes the place of family throughout all their lives.

When it is time to be married, the girl must be asked for by the boy. The boys who marry Abey girls must seek permission from the Amkhut session. Given, the girl must have clothes, some housekeeping articles and perhaps a present from the groom such as a goat. Acting in the stead of parents, the Home provides these essentials. The boy must pay a bride price to the family of the girl. (This is opposite to the custom in most of the country where the bride's family must provide a dowry.) The theory in this part of Central India is that the girl will now be working for her husband and his family so her family should be reimbursed for the loss of a labourer. The Home provides these requirements and for a wedding meal.

So the Abeys go out into the world. But they do not forget their origins. Amkhut is home to them. It is there they have their roots. It is there they are strengthened by the fellowship of their "brothers and sisters". Musa Abey tries to keep in communication with them all. He tries to gather as many as can go, to Amkhut, once a year. He is their adviser and friend but more, he is able to help the Abeys of all ages to feel a family tie. In a gathering in Alirajpur last fall, Musa Abey came down the path, one arm around a woman, the other around a teenage boy. The woman is the wife of one of the ministers on the Bhil field, the boy is Raju, a student in Jobat high school who hopes to be a driver-mechanic. "Here are my sister and brother," Musa announced. "We Abeys stick together".

The Brandon, Manitoba name has gone from Vindyha-Satpura hills into India and beyond. The Abeys are ministers, teachers, nurses, nurse aids, drivers, mechanics, housewives. Both the girls and boys hostel wardens in Amkhut are Abeys. From the Rev. Musa Abey to the newest baby, the Abeys symbolize the real power in peoples' lives — the power that God gives us to make life meaningful. In a day when the accumulation of worldly riches is promoted as a prime goal of life, when hatred and violence are methods used to achieve those goals, the Abey family is a witness of hope: that the power of Jesus Christ and His love can accomplish anything that is worthy and fit to be offered to His glory.

Take My Hand!

I laid upon a bed of pain
And cried out in my distress.
"Take my hand," He said to me.
"And it will be all right."

I hesitated, fearful,
At a crossroads in my life;
No star appeared to light the path ahead.
"Take my hand," He said to me.
"And walk the path of Life."

Whenever pain or doubt assailed
And fear gripped tight my heart,
I've heard His voice so soft, yet strong,
Say "Take my hand and walk with me."
And it has been all right!

But many times the sun has shone
And I've been richly blessed
And at these times I've heard Him say,
"Take now another's hand —
Someone hurting, tearful, lost,
Reach out and lift them up."

Someday, soon I hope,
We all will hear His voice.
And in an act of love and peace
Take hands and walk with Him.
Then all will be all right!

Shirley Louise Porter
April 14, 1985

Shirley Louise Porter passed away on August 5, 1985 in London, Ontario after a battle with cancer. This poem, found among her papers, was read at her funeral by her nephew Wade. Glad Tidings readers will miss Shirley's contributions — her poetry touched many peoples' hearts.

Introducing:

Woman's Missionary Society Eastern Division

1. OUR BEGINNINGS

by D. Joan Posno

When a small group of women met in St. Matthew's Church, Halifax, on October 13th, 1876 a constitution was adopted, officers elected and a new society came into being, The Halifax Woman's Foreign Missionary Society of the Presbyterian Church in Canada.

But this was not the beginning of missionary interest among Presbyterian women in the Atlantic Provinces. Records show that 50 years earlier, in 1825, The Female Society for Propagating the Gospel and other Religious Purposes was organized in Malpeque (then known as Princetown), Prince Edward Island.

There are records of other early women's groups meeting in Tatamagouche from 1843, New Glasgow (1848), and Truro (1877), all in Nova Scotia. The Truro Woman's Foreign Missionary Society helped organize other auxiliaries in the area — later becoming Truro Presbyterial and merging with the larger society in 1887.

The first Annual Meeting of the Halifax W.F.M.S. in 1878 reported 176 members in six auxiliaries, including one in St. John's, Newfoundland, organized in 1877. The formation of two presbyterials, Halifax and Pictou, (Nova Scotia), in 1884 resulted in a change of name to The Woman's Foreign Missionary Society. By the end of the century there were ten presbyterials.

In early years, inspired by the challenge of John Geddie and other pioneer missionaries, interest was concentrated on Overseas Mission work. The first WMS-ED missionary, Miss Annie Blackadder, went to Trinidad in 1878, only two years after the organization of the Halifax W.F.M.S., and served there for 36 years. About twenty other missionary teachers served in Trinidad prior to 1925. Money was first sent to British Guiana in 1889. Later missionaries were sent out and native women who became missionaries were supported.

When the Church began work in Korea in 1898, the WMS-ED helped in the building of hospitals and schools and providing teachers and medical staff, notably Dr. Luther Young and Dr. Kate MacMillan-who died of typhus after 21 years of service. (After 1925 the Society continued its interest in Dr. and Mrs. Young and work among Koreans in Japan.) Dr. Mary Mackay of Pictou County who went to India in 1898, married Dr. John Buchanan and worked with him among the Bhil people. Interest in Taiwan developed through several Maritimers serving under the Western Division, but it was not until 1964 that Georgine Caldwell was sent to teach in the Taipei Theological College.

Home Mission work began in 1905 and the W.F.M.S. became the Woman's Foreign and Home Missionary Society (simplified in 1915 to the present name). Home Mission included work among European industrial workers in the steel plant and coal mines in Cape Breton. Many deaconesses were employed in mission in the early years, notably Miss Susan Sylvester who served 1917-1958.

Joan Posno, editor of The Presbyterian Message and a member of the WMS-ED.

As Elizabeth MacDonald wrote in 1967, "From the cradle of Confederation has spread a sense of Mission, and helping hands have been extended across the seas to the New Hebrides, Korea, Japan, China, Guyana, Africa, India and Formosa". (Glad Tidings, Feb. 1967) ■

Next month: 2. OUR MEMBERSHIP

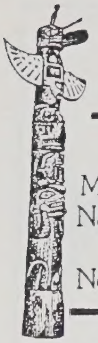
You Said It!

Nearly three hundred groups responded to the Aim and Purpose Study Sessions.

Interesting comments and ideas for mission education were included and they are too good not to be shared.

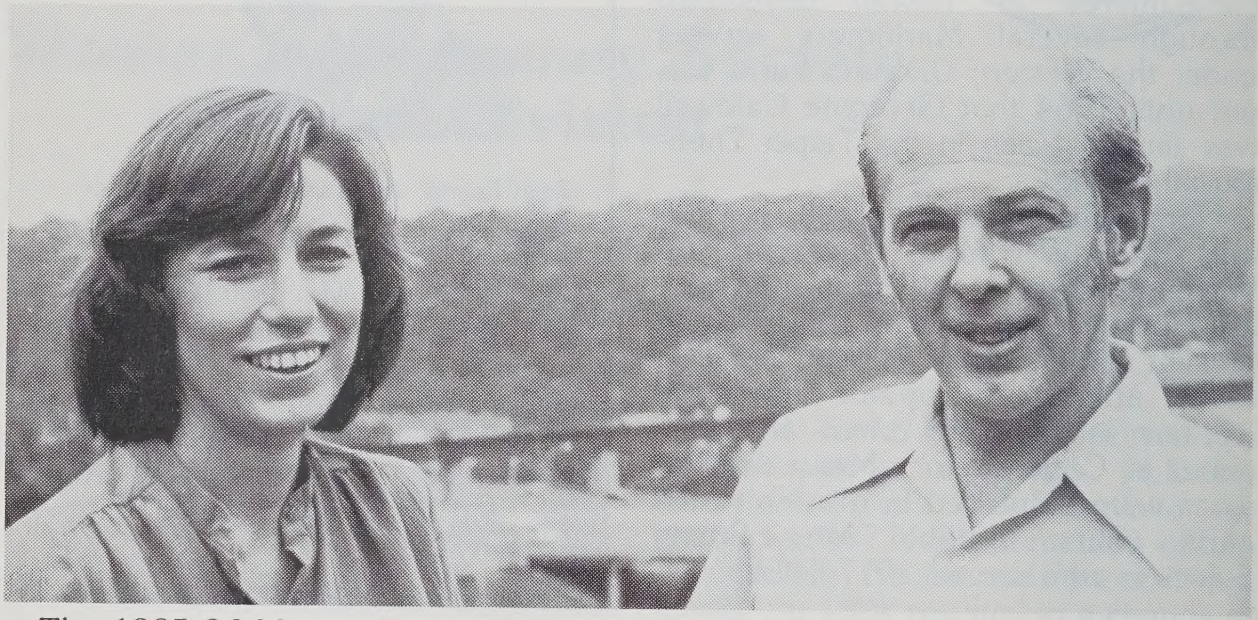
Leaskdale, Ontario

"It would be an idea to have, instead of our WMS meeting, a meeting of our congregation, men, women and youth on a Sunday evening to do our study together so that more can be informed."



1985-86
Mission Study
Native Peoples
of
North America

Presbyterians Edit Study Materials



The 1985-86 Mission Study material has something of special interest to Canadian Presbyterians. The basic book *Stories of Survival* and the Study Guide *Hear the Creator's Song* was edited by Kathleen and Remmelt Hummelen.

Kathleen is well known to Glad Tidings readers. From 1976 to 1980 she served as Editor and Adult Programme Secretary for the Women's Missionary Society. Since leaving the Glad Tidings, Kathleen has received a B.A. in Political Science from York University. She has done freelance editing and writing and worked on the Quaker Committee for Native Concerns with the Society of Friends. In late August she left for three months travel in Europe, her gift to herself for completing her studies.

Remmelt is also well known in Presbyterian circles. He worked with the Board of World Mission from 1966 to 1978 preparing educational materials — audio-visual and print. Today Remmelt does research and program development with the Association for Native Development in the Performing and Visual Arts, an organization he helped establish. His work centres around obtaining government funding for Native work i.e. filmmaking, and counselling native artists. Forty percent of his time is spent in fund raising which involves travelling both in Canada and around the world.

Remmelt is a graduate of York University and has a Masters degree in Media Studies and a Master's degree and a Doctorate in Education. He has done graduate study at the New School for Social Research in New York City and the University of Toronto.

Both Remmelt and Kathleen have been involved in social justice issues since their teens. They share a common concern especially in relation to this year's study material. People must be prepared to listen to the concerns of Native persons and to dialogue with them.

"You can have a supportive role without taking sides," Kathleen says. "Push for Native people to be allowed to participate in issues. *You* don't have to be involved in the issues."

One of the issues has been that basic rights such as self government were denied Native persons. They have not been allowed to vote on what affects them. We can be advocates with them in their struggle.

Both Kathleen and Remmelt would encourage groups in their study to be open to what Native persons themselves are saying and to be supportive. "Allow them their humanity as you do any group," Remmelt stresses, "without categorizing and stereotyping. Romantic ideals are not very helpful."

Stories of Survival depicts concerns of Native peoples in Canada and the U.S. It is a provocative book that challenges readers to do more than listen and support — to examine their own roles, past and present in the story of Native persons in North America. The Hummelens have handled a difficult task with sensitivity and expertise. ■

A Prayer

The Rev. Benjamin M. Weir, fraternal worker in Lebanon, was kidnapped in front of his Beirut home on May 8, 1984. In a letter he described the devastation of war with this prayer:

The kingdom of God is a kingdom without weapons,
without oppressive powers,
without torture, without hunger
without exploitation of individuals and peoples,
without prejudice
without an irresponsible use of what God has given us.
It is a kingdom of full life,
of faith, justice, peace, love,
of mutual understanding and reconciliation,
of real possibilities for every human being.
That is what we would look toward
and we have no right as Christians
to settle for anything else.
May the Lord himself, who is our source of peace,
give you peace at all times and in every way. Amen.

from Concern Magazine/Newsfold May/June 1985

On September 4, Benjamin Weir was unexpectedly released by his captors. Five other Americans are still being held hostage.

What Will It Take To Prevent Nuclear War?

It will take people!

* prophet-people who dare to lay bare the fallacies
that choke and blind us
even if we cannot hear their words nor dream their dreams;

* parent-people who look with love
at the work of their creation
and refuse to leave their children
only a heritage of destruction;

* nurture-people who grow plants and feed birds
and pick up dirt from the earth
and love what is green, fresh and growing;

* healing-people whose hands touch others
into life and well-being,
struggling always against the forces of death;

* poet-people who call us beyond where we are,
point to the lastingness of life,
the folly of choosing death ever;

* fun-people who lift up and lighten
and laugh others into fruitfulness
and courage for the long haul;

* women-people whose role through time has been to nurture,
to empower others,
to make grow,
to make clean,
to make new again;

* soul-people whose eyes are clear and open,
inviting trust and the kind of bonding
that draws us together;

* young-people whose eyes have nothing to gain
by destruction and death but death itself;

* justice-people who cry out
against the oppressors of people,
the destroyers of the earth,
those who would bomb and burn and obliterate;

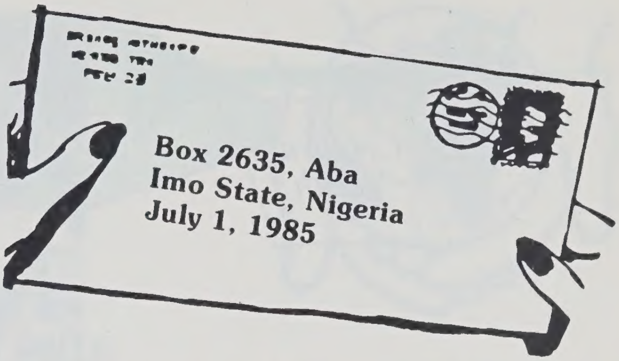
* little-people who don't know themselves as special
but who are in truth the 'salt of the earth',
feeding and clothing and housing the human family
from one end of day to the next.

WE ARE THE PEOPLE WHO WILL PREVENT NUCLEAR WAR
AND WE ARE ON THE MARCH!

Jane Blewett

(Center Focus/Impact) *CAA News May 1985*

Dear friends,



Box 2635, Aba
Imo State, Nigeria
July 1, 1985

Greetings in Jesus' name! Thanks to so many of you who have added to my job through your prayers and your letters.

The Order of the Diaconate in the Presbyterian Church of Nigeria is progressing well. My paper was submitted to and revised by the various committees and Boards of Synod this July, seven Church Sisters being designated as its first Deaconesses. (It is also open to men although there are none yet to be designated.)

Three of the seven to be designated have had Diaconate training somewhere overseas, and one other is about to retire in December 1985. Last year Synod had decided that the remaining three needed a three-month refresher course before they could be eligible for designation and appointed me to provide this training. So from March to the end of May I conducted a course for three students.

The course was fun, challenging and a lot of work. The Rev. Richard Fee and the Very Rev. A. A. Otu helped with three of the ten subjects given. The biggest effect of the course was the women's perception of themselves. Suddenly they realized that the Synod cared about them and the work they do.

I don't know if the economy is actually improving or if I'm just getting used to it. Some things have been coming down in price a bit as manufacturers get import licenses for raw materials, and other things (foodstuffs) come in season. However, there are still some things very costly or scarce. Cooking gas has been running scarce the past couple of months and when you can find it the price is three times more than it should be.

The Church continues with its efforts to bring Christ to the people. St. Paul's had a week long evangelism Crusade at Mgboko a few months ago. The youth, the women and the elders, all continue with the follow-up work as we watch that little congregation grow.

Please pray for the evangelical efforts of the Church here at all levels. Pray for the Presbyterian Church of Nigeria as a whole as we struggle through both economic and tribal difficulties. Pray for my girls and for so many people here who are finding it difficult to cope through the present austerity, particularly the millions of "applicants" who feel lost. Pray for Rick Fee and Donald MacKay, the other two Canadian missionaries with the PCN. And finally, please pray that God will grant me the inspiration and guidance to work wherever and in whatever capacity he leads me.

May God bless you all in Jesus' name! Chukwu gozie unu!

Your sister in Christ,
Arlene Randall.

Celebrate Youth

Thank you for the trip of a lifetime. We will never forget the kindness of the people in Canada and at CGIT Camp.

These were the parting words of the young overseas visitors as they were leaving Canada for their homes in Bermuda, Nigeria and Trinidad.

It was exciting for those responsible for their coming to watch our dream come true. And the women of the WMS and many CGIT graduates made it possible. They contributed $5,723.54 to the Special Fund for Overseas Visitors. A grant of $5000 was also given to the project by the United Church of Canada.

Two of the girls had been in Canada before, but for the others it was a totally new experience. While in Toronto their hostesses before Camp had planned a relaxed, informal programme of sightseeing and shopping. When they arrived in Manitoba where the Camp was held, the Manitoba CGIT Committee had made arrangements for warm clothing and sleeping bags which the girls really appreciated. Since they came from tropical zones and some of the days as well as the nights at camp were quite cool, they really needed warm things to wear.

On their return to Toronto girls and leaders from the area went with them to Cullen Gardens, Whitby to see the CGIT logo in flowers. The last evening, they and their hosts and hostesses had dinner together and then went up to the top of the CN Tower to see the lights of the city.

When I asked some of the leaders how the rest of the campers felt about the visit of these girls, they responded, "It was as if the world and its problems suddenly became real for them."

"Especially when it was announced that there had been a coup in Nigeria. One of the leaders told them each day what was happening in the 'World' outside camp and suggested they pray for troubled areas. That morning the news came alive because Nigeria and its people were represented by the two girls present."

Canada is now more than a place on the map or in the news for the overseas visitors. It is people whom they came to love in the time they spent together.

This was our purpose to bridge some gaps and create an awareness of people and nations through a shared experience. Please pray for each visitor that may they continue to grow in their faith and commitment to Jesus Christ.

Lois Powrie

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NEWS

ECUMENICAL PROBLEMS IN PAPUA NEW GUINEA

PORT MORESBY (Papua New Guinea) (EPS) — Serious problems with the programme and finances of the Melanesian Council of Churches are detailed by the ecumenical, church-owned general news weekly, "Times of Papua New Guinea".

In its edition for the first week of July, the newspaper says MCC members "appear not to be very concerned" about the 50 percent deficit in the 1985 MCC budget. A meeting late last month to discuss the situation was attended by Anglican Bishop Rhynold Sonana and Salvation Army Major Bob Newman, but by no one representing the other MCC members — Roman Catholic, Lutheran, and United.

Last February, at the MCC annual meeting, it was agreed member denominations would double their annual membership fees, but so far only the Evangelical Lutheran Church of Papua New Guinea has done so, the paper reports.

BOESAK DETENTION PROMPTS PROTESTS

CAPE TOWN (EPS) — South African police arrested (27 August) Allan Boesak, a leading opponent of the government's policy of apartheid (race separation with white supremacy). The arrest prompted church and other protests around the world. Boesak, officially classified as colored (mixed race), is a minister of the Dutch Reformed Mission Church, and president of the Geneva-based World Alliance of Reformed Churches (WARC).

In a joint statement, WARC General Secretary Edmond Perret, and World Council of Churches General Secretary Emilio Castro said their organizations "reacted with deep emotion and indignation" at the arrest by "the apartheid regime". They asked "churches, public opinion, and world leaders to react strongly and condemn this manifestation of intolerance by the South African government." They demanded the "immediate release" of Boesak and "other genuine leaders of the South African people", and said the South African government must "start the process of dismantling the violent and sinful system of apartheid".

Castro and Perret also sent a message of "concern and prayers" and "full solidarity" to Boesak's wife, Dorothy, promising to do all they can to obtain his release. Perret said he would go immediately to visit Boesak, but, as of 28 August, he had not received South African approval for his trip.

Update: Perrett visited Boesak in early September. On September 20 Boesak was released on bail after being charged with subversion.

CHURCH WOMEN UNITED CARRY *THE RIBBON'S* PEACE MESSAGE

NEW YORK, NY, August 6, 1985 — CHURCH WOMEN UNITED was a very visible part of the fifteen mile-long PEACE RIBBON that encircled the Pentagon, the Capitol, and the Ellipse behind the White House in Washington, D.C. on August 5th, the 40th anniversary of the bombing of Hiroshima and Nagasaki. This national movement of some half a million Protestant, Roman Catholic, and Orthodox women was one of the major participating groups in the Sunday RIBBON Peace event — their name appearing on thousands of the more than 25,000 peace panels that made up the world's longest piece of folk art.

The idea for the RIBBON originated three years ago with Justine Merritt, grandmother-poet from Denver, Colorado. It was during a religious retreat that she envisioned tying a giant RIBBON around the Pentagon as a symbol of peace with each segment picturing in art or stitchery what its creators "could not bear to think of as lost forever in a nuclear war."

UNITING CHURCH IN AUSTRALIA GIVES ABORIGINES MINISTRY RESPONSIBILITY

SYDNEY (EPS/Bruce Best) — The Uniting Church in Australia opted last month for a new style of mission work when it gave the go-ahead for Aborigines to take over full responsibility for UCA ministry among their own people.

The UCA national assembly, here, approved setting up the Uniting Aboriginal and Islander Congress, and pledged to find one million Australian dollars for its first three-year budget.

Aborigines were the owners of Australia when white settlement began in 1788; Islanders are the traditional occupants of the Torres Strait island chain between Papua New Guinea and Australia. Together they make up about one percent of the nation's 15.5 million people.

Congress President Charles Harris said the decision means Aborigines and Islanders have an opportunity, denied for two centuries, to pursue self-determination and "to exercise the gifts God has given us". John Brown, UCA national mission secretary, described the congress as "a significant seizure of power and responsibility by aboriginal people" and a recognition of the diversity of worship and organization in the church's life.

The UCA assembly approved an eight-paragraph charter for the congress. Two of its aims are to make sure Aborigines and Islanders "hear the gospel in the context of their own culture and in their own language", and to "break the long history of dependence on others". The UCA expects to have 16 clergy related to the congress by the end of 1985. Three years ago there were two.

Books

Available from: WMS Book Room
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441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

WEAVING THE FABRIC OF FAITH

by Johanna W. H. Bos. Price $1.95.

The Bible study in Concern Magazine for 1985/86 is based on the Apostle's Creed. The writer Johanna W. H. Bos, is an associate professor of Old Testament at Louisville Theological Seminary, Louisville, Kentucky.

Dr. Bos considers the Creed phrase by phrase starting with "I believe in . . . the holy catholic Church; the communion of saints . . ." This statement she feels is vital to our understanding of the Creed. The Creed arose because of a desire and a need in the community of believers and it was shaped by the community.

Throughout the study, the writer compares the Apostle's Creed to a piece of hand weaving. As a weaver, I would suggest it resembles a sampler which one starts with a basic pattern and then works out variations and additions on the original tie-up. Dr. Bos says, "When we look at the Creed, we look at a weaving that was very simple at first.

There are nine sessions in this study of the Apostle's Creed. Dr. Bos includes her own translation of many of the Bible passages. These often throw a new light on the verses under consideration. There are discussion questions at appropriate spots throughout each chapter and a group of study suggestions at the end of each one.

Weaving the Fabric of Faith is a very thought-provoking study and should appeal to any group. A mixed group would find it useful. It is good to spend time thinking through and discussing our basic Christian belief. The Apostle's Creed was formulated centuries ago but it is still full of meaning.

Mary Peckover

UNEXPECTED NEWS: Reading the Bible with Third World Eyes

by Robert McAfee Brown. Westminster Press. Price $11.95

A new approach to familiar passages makes this book exciting, challenging and at some points disturbing. Examples of the ten passages dealt with by the author are — the Emmaus walk, David and Nathan, Mary's song, Jesus at Nazareth, and Furnaces and Faith from Daniel.

Each chapter includes an introduction the "Biblical Text", "Other Biblical Passages", and "Items for Reflection and Discussion".

The author looks at the Bible from the Latin American perspective and challenges his readers to do the same. He sends us back to the biblical text to re-read and try to understand the passages in a new way.

The book is interesting reading for an individual and would also be a good basis for Bible study discussion groups.

The author is Professor of Theology and Ethics, Pacific School of Religion, Berkeley, California.

May Nutt

wms highlights

SYNODICAL NEWS

Saskatchewan

"Sharing" was the theme for the Women's Camp sponsored by the Saskatchewan Synodical, June 21-23 at Camp Christopher. Over fifty campers registered.

Friday evening Linda Shaw gave a very challenging presentation of "Mission" emphasizing the total mission of the church and illustrated by slides of her work in Lesotho.

Grace Henderson conducted a workshop on hospital visiting.

Saskatoon Presbyterial were in charge of crafts. Many interesting items were displayed, some items made by campers, other samples of crafts brought to the camp for demonstration.

Mae Morris of Regina Presbyterial conducted a workshop on the Ministry of Music. A quiz illustrated how instruments, singing and dancing contribute to worship.

The filmstrip "The Three Questions" was shown by Creola Simpson followed by discussion and group presentations which made pertinent points, at the same time creating fun and laughter.

A visit to the Forestry Station proved very interesting and educational. A small spruce tree was presented to each one attending.

The women of Prince Albert Presbyterial contributed greatly to the success of the camp through organization, registration, menus, campfire and general helpfulness.

On Sunday morning a very meaningful service of worship, under the leadership of Creola Simpson, A.E.C., was held in Kum-Ba-Yah chapel and conducted by volunteer campers.

PRESBYTERIAL NEWS

Ottawa

Once again Ottawa Presbyterial held a "Time of Refreshing" in place of the Spring Rally and Retreat. The innovation was again enthusiastically supported and approved.

The women met in Osgoode Church, Vernon, Ontario on April 27th. Leadership for the day was provided by Parkwood Women's Group, who assisted the speaker, Mrs. Karen Timbers, Cambridge, Ontario in the Bible Study groups and with the music. The opening session was a presentation by Karen on "Prayer Pilgrimage". The afternoon and evening sessions were in the form of small group studies on various aspects of prayer, based on the book "United in Prayer" of which Karen is the author. A special feature of the day was a presentation given by a mime and drama group, also from Cambridge.

Chatham

A warm summer day, June 19th, greeted the members of Chatham Presbyterial, friends and visitors, as they came to celebrate the Centennial Presbyterial at Kenesserie Church camp. The theme for this gathering was "Cornerstones".

At the out-door chapel overlooking Lake Erie, the women from Knox Church, Leamington presented devotions. Mrs. Jim Grant, Mrs. Robert Reid, Mrs. Edith Meu and Mrs. Dorothy Edwards made reference to the theme. Bible study under the leadership of Mrs. Fern Simpson, Morpeth and Mrs. Eleanor Irwin of Chatham, St. James, also used the theme.

The Rev. Stephen Oldham with his guitar opened the afternoon session on a happy note.

Mrs. Thelma Wooton, president of Chatham Presbyterial, presented a cheque for $100.00 to the CGIT leader, Mrs. Robert Reid of Knox Church, Leamington.

A banner of appreciation was presented by the Leamington CGIT group to the Chatham Presbyterial honouring their Centennial year.

British Columbia

The fourth annual Ladies Retreat was held at Camp Douglas, directed by Mrs. Irene Bleackley. The campers came from churches in Burnaby, Vancouver, Fraser Valley and Victoria. Although the programme included early morning aerobics, prayer time, Bible Studies, handcrafts, swimming, car rides with picnics, lots of singing, skits, much time was set aside for fellowship and visiting. The speaker, one evening, was the Rev. Alex Joshua, who was introduced as a guest on the "C.B.C. Journal", being interviewed by Miss Ivy Howard and Mrs. Irene Bleackley. After many questions and answers, everyone learned a lot about his work here in B.C. among the East Indians, mainly the Sikhs. Another evening, everyone enjoyed a slide presentation of China in 1985 presented by Mrs. Jean Nugent, who with her husband had just returned from conducting a tour of China, Japan and Thailand.

With joyful gratitude we report on our missionary project. We were able to send enough money to Taiwan to pay tuition for several children from the Mountain area to go to school.

Westminster

Westminster Presbyterial held its annual Friendship Luncheon in West Point Grey Church, with the president, Mrs. Gladys Hepburn, presiding. A very informative, lively report on Council was given by Mrs. Jean Nugent, Presbyterial delegate. Everyone participated in a name quiz game and a sample Bible Study, as presented at Council. Adding to the enjoyment were the musical selections by Mr. and Mrs. Jenvey — a piano and violin duo. The women served lunch in an informal way, making it a real time of warm fellowship for all.

LOCAL NEWS EVENTS

Bluevale, Ontario

The Women's Missionary Society of Knox Church celebrated its 100th Anniversary this year.

Nine groups from the Maitland Presbytery attended to hear the guest speaker, Presbyterial president Mrs. Robert Bregman of Teeswater. About 75 people attended.

Knox, Neepawa, Manitoba

Saturday, June 15 was a unique experience for the congregation and visitors at Knox Presbyterian Church. The minister, choir and part of the congregation of the Manitoba Korean Presbyterian Church of Winnipeg spent most of the day at Knox, Neepawa. The occasion was the anniversary of Knox, Neepawa, and the hundredth anniversary of the Presbyterian Church in Korea.

The afternoon got underway with a shared lunch of a Korean picnic smorgasbord and locally prepared sandwiches and cake.

At 2:00 p.m. an informal service of worship took place in the sanctuary conducted by the Rev. Richard Kunzelman. The Rev. Young-Sun Lee brought greetings in Korean, and gave a report on the growing Presbyterian Church in Korea.

A talented young women's choir sang several anthems in English and Korean. The choir director was a student of medicine at the University of Manitoba.

In the church hall following the worship, Mr. Lee had a slide presentation, a history of one hundred years of the Presbyterian Church of Korea.

Christmas Worship Service

Watch for a special Christmas Service in the December *Glad Tidings*. Since it relates to seeking the light of God's healing presence in the darkness of violence, this service may also be used as a candlelight service in a transition house. Members of your group may wish to contact the transition house in your community, and offer this service as a resource. Two or three members of your group may also want to be part of the community at the transition house, if the service is used by them.

In Remembrance

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Please report any errors/changes in address.

Radiation and the Rubaiyat

And yes, I too am
tired of protest
O to be done
With this madness
and like Khayyam
take to the wilderness
with a loaf of bread
a flask of wine
a book of verse
and a wild wild lass. . . .

But now beneath
that nuclear
bough, Omar
there's no paradise
the bread crumbles
to radioactive pieces
the wine is toxic
the maiden
leukemic
a skeleton
screaming, not singing
in a wilderness
of ash.

Cecil Rajendra

C.C.A. International Affairs Committee
Minutes Seoul 1982

December 1985

Glad Tidings

Volume 61 No. 10 **GLAD TIDINGS** December 1985

FEATURES

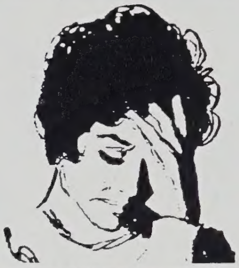
The Battered Woman: In Search of Sanctuary 4
by Marie M. Fortune
A letter to my grandson 8
by Caroline Andrews
Approaching Death 10
by George Johnston
A Challenge at Christmas from Ethiopia 12
MISSION STUDY 1985-86: 13
Paternalism has been a miserable failure
Woman's Missionary Society (Eastern Division) – 2 14
Christmas Worship Service 16
by Carrie Doehring
Christmas is . . . a poem 18
by Shirley L. Porter
In Memoriam – 19
Clara Crump
Index – 1985 28

REGULARS

Editorial 3
Books 20
Films/Resources 21
Celebrate Youth 22
Dear Friends 23

REGULARS (Cont'd)

Highlights 24
In the World – BWM News 26
News 27
In Remembrance 31



A healing ministry
"when there
is no peace"

4

Giving gifts that
encourage
peacemaking

8

A special
Christmas Worship
for those in
special need

16

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Written in Love

The gift of light

Glad Tidings readers may be surprised and disturbed by some of the material in this issue especially since this is the time of year when Christians think about joy and peace. The feature article is about battered women and the violence that occurs in many more homes than we like to think. Your friends, your neighbours, your daughter, your grandchildren, perhaps you, yourself — may even now be victims of this increasing crime against women. It is a tragedy we as individuals and members of the body of Christ cannot ignore any longer.

The Christmas Service, also related to victims of violence, is a painful reminder that this is not the season of merriment for many people. Some will be forced to flee the warmth of their homes, to leave the decorations and the sparkle when the cruel results of alcohol, emotional illness and criminal action make it impossible for them to stay. It is as cold in the heart when love is desecrated as it is in the streets at Christmastime.

It may be too a challenge to all of us to discard any romantic notions we may retain about the first Christmas. It is also cold in the hills around Bethlehem at night. The Saviour was born in a crude dwelling of poor parents. His race was persecuted and oppressed. Shortly after his birth, he escaped the terrible death that was decreed upon all male babies by Herod. Violence was no stranger to him.

Just as challenging is "A letter to my grandson" in which a concerned grandmother worries about the kind of toys children are given — toys that promote the idea that the answer to conflict is destruction, that might is right and evil must be stamped out with force.

I am reminded that last December shoppers were trampled and even injured in their efforts to secure "Cabbage Patch Dolls" for their children. These dolls, as "Little People", won the 1981 Alternatives award for the worst Christmas gift. Advertised as 'the carefree way to adopt a child', they are an affront to adopted children and adoptive parents. In 1983, "this year's budget version of the dolls won again," according to the director of Alternatives, "because they brought out the worst in Christmas shoppers."

Alternatives is an organization in the U.S. that promotes less conspicious consumption and "alternative giving" that emphasizes sharing with the poor and shunning materialism.

The War Toys Boycott (see page 9) stresses that at the very least it is important for parents and children to examine the values behind the gifts they give.

To speak of Christmas and violence in the same breath is to acknowledge that we live in an imperfect world, that we are as much in need of light in our darkness as the world was 2000 years ago. To speak of Christ and violence is to affirm that our light has indeed come and banished our darkness. May our gift this Christmas be to share that light with others.

June

The Rev. Marie M. Fortune is a minister in the United Church of Christ and the Executive Director of the Centre for the Prevention of Sexual and Domestic Violence in Seattle, Washington. See the review of her book *Sexual Violence: The Unmentionable Sin* in the *Books* section.

The Battered Woman: In Search of Sanctuary

by Marie M. Fortune

Several years ago on the Saturday before Easter, I received a call from another pastor in Seattle who serves a small, urban church. There was a woman in his office who had just been beaten up by her husband; would I talk with her? She had run from her house which was 2 blocks from the church. She had left her 3-year old son there with her husband when she ran and was afraid for his safety. The police had been called to help her get her son out of the house. I listened as she shared her fear and pain; I offered her the phone number of the local shelter for battered women; I supported her decision to get away from her husband's violence. The conversation ended.

There are two important lessons in this experience: first, this battered woman came to the church seeking sanctuary. She was literally running for her life and she ran to the church even though she was not a member there. But she assumed that there she would find safety and support. Second, she found a minister who was very concerned about her well-being, but who was totally unprepared to assist her. He did not know how to respond to her or whom she should call for help.

This situation is indicative of where the church is today in relation to battered women. A woman who has been abused should expect to find refuge and support in the church; instead she is likely to find at best, a pastor unprepared to help her and at worst, a pastor who, out of ignorance, counsels her to return to a dangerous situation.

Wife abuse has reached epidemic proportions in the United States and Canada. One in four wives is severely beaten during her marriage[1]; one in seven wives is raped by her husband in their marriage[2]. Violence against women in intimate relationships is not limited to marriage: women who live with a partner may also be abused. Violence in family relationships is usually directed at the most vulnerable members of the family: women, children or the elderly. Men can be victims, too, but it is a rare occurrence.

How can we explain these incredible statistics? How can we explain that violence in families seems to be the rule rather than the exception?

Family violence is accepted and tolerated in our communities. It is still not taken seriously as a crime by law enforcement agencies. It is the subject of acceptable jokes and cartoons. It is still overlooked by doctors, police, therapists, and clergy. Violence in families is tolerated.

Family violence is deeply rooted in the cultural and religious norms of our society. Wife abuse and child abuse fit neatly into the picture of a hierarchical, authoritarian family where the husband/father controls the wife and children. Specifically within the Christian tradition, we find encouragement to abuse wives:

> *Scold your wife sharply, bully and terrify her. If this doesn't work, take up a stick and beat her soundly, for it is better to punish the body and correct the soul than to damage the soul and spare the body . . . then readily beat her, not in rage but out of charity and concern for her soul, so that the beating will rebound to your merit and her good.*

This passage comes from a 15th century manuscript titled *Rules of Marriage* which was a guide for clergy in marriage counseling. Even though we have progressed since the 15th century, it still should not surprise us that some clergy send battered wives back to their abuser with the admonition to be submissive and pray for deliverance.

Finally we can understand the epidemic of family violence if we understand that it is a secret: it happens behind closed doors, in the privacy of the family. It is a secret but it is not hidden: it presents itself to us everyday; we refuse to see it, or if we see it, we refuse to name it; together we keep the secret. We avert our eyes because we do not want to acknowledge in our own lives or in the lives of someone close to us that violence has been done by someone known and loved. To acknowledge how close this tragedy comes to each of us is too painful.

What does it take for us as a community and as a church to mobilize our resources to end this tragedy?

First it takes a willingness to see family violence for what it is: an unacceptable and intolerable crime and a sin before God. Family violence violates the personhood of another individual, physically and spiritually. It violates the covenant of marriage and family relationship. It creates a profound distortion and injustice in the most vital of all human relationships and results in brokenness, mistrust, fear, injury, and even death where there should be trust, caring, respect, safety, freedom of movement, shared decision-making and love.

To end this tragedy we must also be willing to name it clearly when it occurs: this is not "a family spat", "just an argument", "a private matter", "a crime of passion". It is not the result of alcoholism, racism, unemployment or economic recession — although all of these factors may contribute to it. It is not an individual pathology which a victim brings on herself by her provoking, belligerent behavior. It is violent, abusive, controlling behavior; it is a crime.

Finally, it takes a willingness to deal with the private pain of family violence and turn it into a public issue. We cannot simply provide a cast for the broken arm or a divorce decree or help a battered woman move to another province and change her identity. We must look deeper at the roots of this problem and we must address it across society with all of our institutional resources. In doing this, we will look toward the day when violence in the family is truly an aberration rather than the norm.

Less than a hundred years ago, wifebeating was taboo among the Tlingit people in southeast Alaska. If anyone did beat his wife, his clan would have to make material restitution to his wife's clan. The community would come together at a potlach and exchange the goods. It was a public event which

brought shame to the wifebeater. Consequently, wife beating was a rare occurrence.

Today, since the coming of white settlers and alcohol, this community norm has disappeared: there is now as much wife beating among the Tlingits as there is among the other residents of southeast Alaska.

We need a new norm which clearly communicates that family violence is unacceptable. This new norm is being created slowly in a number of ways:

—new legal statutes and ordinances which make all forms of family violence criminal

—utilization of our new understandings of this problem in legal proceedings, e.g. the battered women's syndrome being recognized as evidence of self-defense when a battered woman has killed her abuser

—inclusion of training on family violence in professional schools including seminaries

—attention by national religious bodies such as the Presbyterian Church in Canada

—availability of services in local communities such as shelters, safe homes, and crisis agencies.

All of this is just a beginning. None of the services now available is adequate; they are usually understaffed and underpaid. The prognosis is not yet good because we have not really made a commitment as a society to do what is necessary to insure that all persons can live free from fear in their homes.

As we move in this direction, there are two principles which are fundamental to our success: consistency and cooperation. Whatever our role, as professional or layperson, secular or religious, we need to respond to victims and offenders with consistency. This is especially important for abusers. They need to hear over and over that they cannot continue to brutalize their families. They need this message from the arresting officer, the judge, their peers, their minister, their family. They need to hear that they are responsible for their abusive behavior and that it must stop.

Victims also need the consistency of support and advocacy. They need to hear from clergy, friends, family, and therapists that they are not to blame and do not deserve to be abused.

The only way to accomplish this consistency is through cooperation between and among all who can respond to victims and abusers. It does no good for a police officer to arrest a wifebeater, for the prosecutor to take him to trial and then for the abuser's minister to testify that he could not have possibly done these things because he is a good Christian, goes to church regularly and sings in the choir. We must work cooperatively with a common goal of doing what is necessary to stop his violence.

The prophet Jeremiah in the Old Testament says this: ". . . and from prophet to priest, everyone deals falsely. They have healed the wound of my people lightly saying, 'Peace, peace,' when there is no peace." We must heed Jeremiah's warning. There is no peace in many families today. And we must resist the temptation, which Jeremiah foresaw, to "heal the wound lightly." For if we try to do this by avoiding the reality of family violence, the wound will continue to fester and swell and the infection will spread further.

This is a common temptation for those of us in the Christian community. I hear it most commonly from other pastors who say to me that "no one ever comes to me with this problem." The irony is that in the Christian community we have not heard about violence in families because we have not spoken about it. And often we have not spoken because we have felt ill-prepared to respond to it. This is why training in seminaries and continuing education for pastors and lay counselors is so important.

We must no longer play the priest who passed by on the other side avoiding the injured person by the side of the road. We must push ourselves to see the reality before us. We must play the Good Samaritan and respond to the victims of family violence.

If we are truly concerned about family life in our churches and communities, we must recognize that family violence is destroying families every day. If we want to save families and prevent the next generation from inheriting the legacy of violence and victimization, we must respond now to this tragic epidemic. We have everything to gain and nothing to lose.

1. Straus, Gelles, and Steinmetz in *Behind Closed Doors* .
2. Dianna Russell in *Rape in Marriage*.

Watch for information on new directions at *Armagh*, the Presbyterian Church Home, in the near future.

A letter to my grandson, Alexander

A month ago you were baptized and began your pilgrimage in the Christian Church. Your first days have been spent sleeping and eating. Yet, I can see in your eyes that you are already absorbing your first impressions. In the year ahead you will grow in knowledge faster than at any time in your life. Soon you will be taking your first steps along the pilgrim way.

Although you are surrounded by love today, you will soon discover there is much hatred and violence in the world. As in the past, the Caesars and Alexanders of the world attempt to subdue their enemies by force. Down through the ages war has been waged to protect homes and families. Young boys have been trained in the use of weapons such as bows and arrows, spears, swords and guns to carry on this tradition. Will you too play with guns? Will you practice your skills on VCR games learning to kill or be killed? Will the mindless violence on television deaden your sensitivety to those around you who are hurting?

Alexander, last month when you were baptized, you became a follower of Jesus. He too grew up in a world of violence and terror. Enemy soldiers occupied his country. Many people were brutally beaten, little children died violently. Yet he believed in love and peace, not war and hatred. He told us that peacemakers were blessed. When his enemies took him away to kill him he refused to fight. He calls his followers still to follow the paths of peace. It is not an easy way. It often runs through lonely desert places. Yet he has promised to be with us all along the road.

Years ago when Jesus was a baby like you, his mother held him in her arms as your mummy does. While he was sleeping or nursing, she would wonder what lay ahead of him. Today, I am wondering what the future holds for you, my little grandson. Which way will you go? Will it be the way of Alexander the Great whose name you bear? Or will it be the way of Christ whose disciple you have become through baptism?

My prayer for you, dearest grandson, as you start out on your pilgrimage is that God may grant you “wisdom and courage for the living of these days”.

Your loving grandmother,
Caroline Andrews

Questions for Group or Individual Study

Read the letter on page 8 and discuss the following questions:

1. War toys have been defined as "all playthings which are used to solve conflict, gain power or win through violence and which aim to wound or kill". What games or toys do you feel belong to this category? Should we be promoting a boycott of such toys? How do our children feel about a boycott?

2. How can we encourage our children to play peacefully and resolve conflict creatively?

3. Bishop Remi de Roo of Victoria, B.C., writes: "A gift given and received in a true sense of sharing is a gesture of love and an enrichment of family unity and life. However, when a gift is a symbol of violence, it can have a negative effect on the spiritual growth of the one who gives and the one who receives." What does this say to us about the gifts we plan to give our families at Christmas or when we honor the birth of the Prince of Peace with our gifts on White Gift Sunday?

4. When our children who are targetted by multi-million dollar television promotion ask for war toys or war games, how do we respond?
   — by focussing children's attention on the biblical concept of shalom?
   — by thinking about the implications of and alternatives to war toys?
   — by examining the values that children receive through television programs and advertising, particularly the emphasis on violence?
   — by giving serious consideration to the suggested boycott of military toys?
   — by working with all members of the family to investigate the theme of shalom and to make a decision about war toys?

Caroline Andrews represented the WMS (W.D.) at a meeting of the Canadian Council of Churches to study a War Toys Boycott. Caroline is Chairperson of the Nominating Committee, Women's Inter-Church Council of Canada.

For more information write or phone: War Toys Boycott, 9 Melbourne Ave., Toronto, Ontario M6K 1K1. Telephone 1-416-533-9507.

Approaching death

by George Johnston

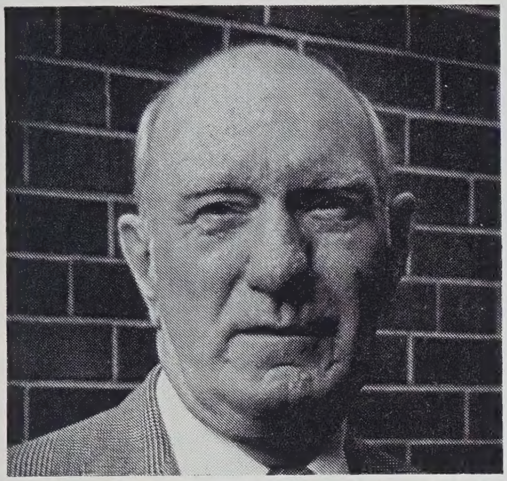
The town was very quiet and subdued. The little fox at the edge of the road looked up but did not run. No one seemed to be on the streets. The cabaret, opposite the church, was lifeless. The small cottage hospital appeared deserted. Most of the stores were bare to the walls. Sheets of plywood covered the windows of many homes. The reception desk at the only hotel was empty but a note directed would-be guests to the lounge below. Although it was Saturday night, the hush was so evident it almost prompted conversation in whispers!

It was closing time — 8:20 p.m. — for the small F. & B. Cafe, the only one left in town. The waitress apologetically requested payment and answered the query about whether she was going off duty, "Yes, and I'm saying goodbye. Tomorrow I leave for Cassiar."

Her statement was typical of many made in Faro, Yukon Territory, in the last few months. The once proud, bustling, feisty, high-living mining community of 2200 people was in the midst of a strangulation death. Thirty to forty families were leaving each weekend as the noose tightened. By August (1985) about eighty people will remain. In autumn the school will have one teacher and thirteen pupils instead of the two hundred who registered a year ago.

Miners, who were reportedly the highest paid in Canada, who had received three family trips per year to Edmonton or Vancouver (or the cash equivalent), who rented company living accommodation for $30 to $90 per month, whose utilities were heavily subsidized, who received double and one half for overtime pay, had been given termination notices after being locked out from work for several months. No one wanted to purchase the ailing Cyprus Anvil lead-zinc mine at Faro from Dome Petroleum and the union was not willing to take the pay cut requested by management so finally the whole operation will be mothballed. Holiday pay plus fairly generous termination pay was extended and months of unpaid rent was cancelled. The jobs no longer exist in this wilderness community in the Yukon.

Notices continually flashed on TV screens to the remaining residents with messages such as:
"CAMC employees' coveralls are to be returned to the town office prior to your housing checkout to avoid deductions from your payout monies."
"The recreation centre will be closed to the public as of June 17, 1985."
"Last day Hair Shop will be open is June 24, 1985."



The Rev. George Johnston is Superintendent of Missions for the Synod of Alberta

They were clear evidence of the terminal nature of affairs.

The resident doctor had departed but a temporary replacement was in town. Houses, mobile homes and condominiums were being boarded up every day. Many of the dwellings are too large to move and there is no community nearby to receive them anyway. Unfortunately, deterioration will be swift because the Yukon winters are very hard on unheated, unoccupied buildings. For the thirty to thirty-three families who will remain (some of them not connected with the mine) there is assurance from the Territorial government that essential services will be maintained to one group of homes for one year.

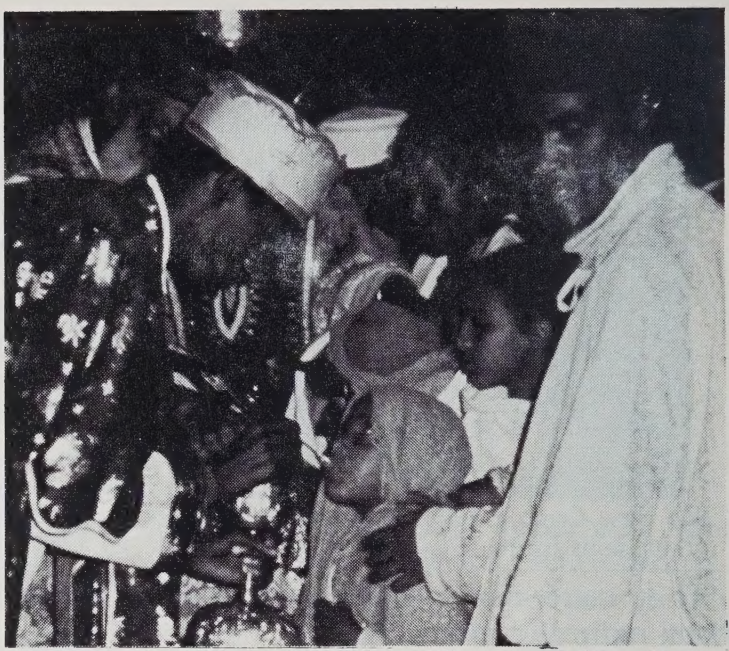
What does a congregation do in such a situation? The Protestant ecumenical one in Faro has suffered the loss of many members. The last of our Presbyterians will be gone in August. Some left in March. The minister, the Rev. Dorothy Thorpe, will be relocated in the Yukon. The finances are much leaner. Twelve adults and six children were present for worship in June. The trauma of the situation hurt but their spirit was good. They believe God will open other doors. Those remaining plan to continue as long as possible with worship services and are hoping for Sunday supply from the supporting denominations. The United Church of Canada has given them an additional grant of $5,000. The executive of our Board of World Mission agreed to send another cheque for $1,100, equal to the 1985 grant requested and approved. This doubling of our share of support is evidence of our concern for the plight of this small congregation struggling on in faith in the midst of such a bitter experience.

The town is quiet. The heartbreak is being borne courageously. Residents are scattering to various parts of the nation to make another start. As a community Faro will be near death with a very faint heartbeat. The fox and other wild animals may have most of it to themselves.

As shepherds of old left their flocks at night, I shall leave my worries and cares.

Ruth Carswell Kespohl

A Challenge at Christmas From Ethiopia


L. June Stevenson

Serving Communion at St. Mary Church, Addis Ababa

One of the most glorious religious holidays in the Christian World has been celebrated colourfully and joyfully in Ethiopia for years. However, Christian Ethiopians will observe this Christmas with mixed feelings.

As Christians, we rejoice because the Saviour of the world is born in the City of David named Bethlehem — born to free humankind from the bondage of slavery and hardship.

The birth of a baby brings multiple joys to a family. Both parents rejoice in their fertility. Their hereditary lineage is assured and they have a legal heir to inherit their earthly possessions. For Christians, children are accepted as God-given gifts.

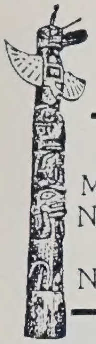
Unfortunately, here in Ethiopia, thousands of these precious gifts of God perish daily. Most of the regions of Ethiopia have been struck by terrible drought. Children cry for food. Mothers have nothing to give them. They die in their mothers' arms.

We hear that parents in affluent societies spend a considerable amount of money on toys and other items of luxury for their children; and that even as Christians thoughout the world celebrate Christmas, some children may be hospitalized from the results of *overeating*. How good it would be if this abundance were used for children who suffer in countries like Ethiopia.

The answer to this tragic situation is given by Jesus Christ, the Saviour of the world, "And if anyone gives so much as a cup of cold water to one of these little ones, because he is a disciple of mine, I tell you this: that man will assuredly not go unrewarded." (Matt. 10:42 NEB)

Jesus Christ descended from heaven in search of the lost ones. He healed the sick, fed the hungry and consoled the disappointed. We are expected to follow his example. The season of Christmas is a challenge to everyone of us. The drought-affected babies in Ethiopia who are between life and death, seek generous hands to save their lives.

— Adapted from *Tinsae*, Ethiopian Orthodox Church News, Sept. — Dec. 1984.



1985-86
Mission Study
Native Peoples
of
North America

"Paternalism has been, a miserable failure. . ."

After the arrival of the European settlers our independence was gradually taken away. The government stopped dealing with us as equals, and began treating us as non-citizens. We were not even allowed to vote until 1960. All our decisions were made by government officials who thought that they knew best.

This policy of paternalism has been a miserable failure.

—the life expectancy of Indians is about ten years less than for other Canadians

—the suicide rate is 3 times higher than for other Canadians

—only 20% of First Nations children complete Grade 12, compared with a national rate of over 70%

—as traditional means of survival are destroyed, unemployment increases, and can run as high as 90%

—housing is substandard and the number of deaths by fire are 7 times higher than the national average

Members of First Nations helped the first Europeans survive in North America. We shared our land and its resources with them, as we had always done among ourselves.

The Europeans recognized us as independent self-governing nations. King George III set out this relationship between the First Nations and the British Crown in the Royal Proclamation of 1763.

"And whereas it is just and reasonable, and essential to our interest and the security of our colonies, that the several nations or tribes of Indians, with whom we are connected, and who live under our protection should not be molested or disturbed in the possession of such parts of our dominions and territories as, not having been ceded to, or purchased by us, are reserved to them, or any of them, as their hunting grounds . . ."

We signed treaties with the Crown in most areas of Ontario. We viewed these as treaties of peace and friendship between nations. The Crown viewed these treaties as a way to take away our lands and our rights. Our chiefs never gave away our right to self-government. Self-government is a birthright that cannot be given away.

Excerpted from "Unfinished Business" published by the Union of Ontario Indians. Available from the Chiefs of Ontario, 2 Carlton Street, Suite 1411, Toronto, Ontario, M5B 1J3.

Thanks to PROJECT NORTH JOURNAL for the above. PROJECT NORTH JOURNAL is published quarterly by PROJECT NORTH, a coalition of Canadian churches which supports the activities of northern native peoples engaged in struggles for justice.

The
Woman's Missionary Society
Eastern Division

2. OUR MEMBERSHIP

by Phyllis Paynter

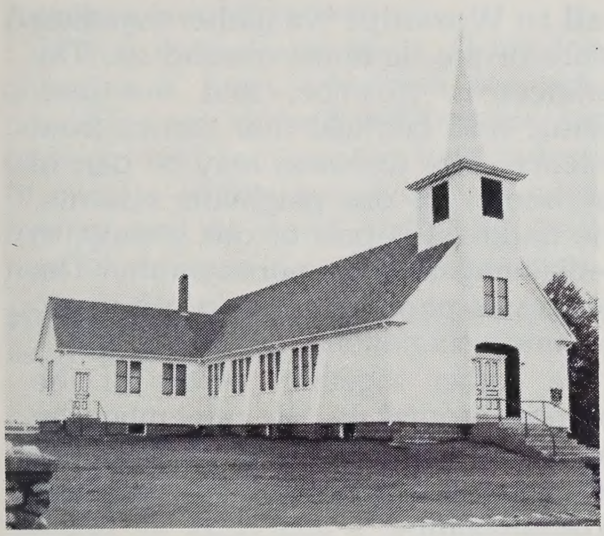
Who we are: The WMS-ED consists of eight Presbyterials made up of auxiliaries from Presbyterian churches within the Atlantic Synod of the Presbyterian Church in Canada.

Our Executive consists of all officers of the WMS-ED and the Presidents of the eight presbyterials.

Presbyterials: The newest Presbyterial, Newfoundland, was organized in 1963, with six charter auxiliaries which had been part of Sydney Presbyterial, Cape Breton. Today, 22 years later, they have four auxiliaries and 68 members. The largest presbyterial is Prince Edward Island, with 621 members and 177 Home Helpers. Three of our presbyterials have the unique distinction of being Islanders — Newfoundland, Cape Breton and P.E.I.

Members of Cape Breton Presbyterial WMS

Geographically, our area extends East-West from St. John's, Newfoundland, to Woodstock, New Brunswick, and North-South from New Carlisle, Quebec, to Halifax, Nova Scotia. Presbyterials correspond with the presbyteries, except for Truro-Wallace, Nova Scotia, which takes small areas from the presbyteries of Halifax-Lunenburg, Pictou and Saint John.



Keir Memorial Church, Malpeque, P.E.I.

Auxiliaries: The most isolated mission group is in Christ Church, Wabush, Labrador. Our Christian Education worker, Charlotte Brown, visits yearly to work with the minister and congregation in church school and mid-week groups. The WMS-ED pays for one Wabush delegate to attend the Newfoundland Presbyterial Annual Meeting each year. Another isolated group is in New Carlisle, Quebec, on the Gaspe Coast, which belongs to Miramichi Presbyterial.

In Malpeque, P.E.I. (once known as Princetown), where the thrust of missionary interest began among Maritime women in 1825, Keir Memorial Church was closed by Presbytery and Synod in 1984, due to the moving away of the older generation and perhaps the lack of interest in the younger generation. It is sad to note that the "Cradle of Missionary Work" is now a closed chapter. Malpeque Keir Memorial WMS changed their name to Kensington Keir Memorial WMS in October 1984, and continues to function.

Membership: A decade ago we had a membership of 203 auxiliaries, 2,700 members and 1,094 Home Helpers. Our present membership is 163 auxiliaries, 2,257 members, 1,061 Home Helpers. In the past ten years we note a declining membership in all areas.

Perhaps this is related to the fact that today many mothers work outside the home returning to housework and the care of small children, which makes it difficult for them to attend meetings.

They may give to missions as Home Helpers. Some belong to other church organizations and are as dedicated to mission work as their forebearers. The work of the Master continues in a different way. We as WMS groups and presbyterials need to accept this and encourage His guiding and His will for all the women in our midst, thus to win "the world for Christ!"

Phyllis Paynter is WMS-ED Corresponding and Supply Secretary, a former President of P.E.I. Presbyterial, and a very active member of the WMS in Kensington, P.E.I.

Darkness and Light: A Christmas Service of Worship

"The Darkness of Violence, The Light of God's Healing Presence"

by Carrie Doehring

Call to Worship: We gather together, aware of the darkness around us. The darkness is violence, and the fear, distrust and betrayal that comes from violence. The darkness may be part of our home, or our neighbour's home. The darkness is part of our society, in media images and in pornography. The darkness is part of our world, when nation mistrusts nation.

We gather together, aware of the darkness around us. We remember the people, long ago, who walked in darkness. We remember the darkness of Bethlehem.

Hymn 111 *Christ is the world's true light* *or 114 *Come, Thou long-expected Jesus.*

Prayer of Confession:

O God of Truth, we recognize that violence is part of our life, and we name this violence as sin. We confess that for a long time we have called this violence by names we could tolerate. We have called physical abuse, discipline. We have called violence, a family fight. We have called isolation, a need for privacy.

O God of Light, we acknowledge that family violence has been a secret among us for a long time. We have helped to keep this secret. We confess that we shut our eyes to the bruises. We have shut our ears to the cries of fear and pain. We name this silence and apathy as sin.

O God of Light and Peace, there is darkness in our homes, and in our world. We claim our responsibility for allowing this darkness to continue. We seek your peace and healing for our homes and for the world.

Assurance of Pardon:

Within us and among us, God's forgiveness is born whenever we acknowledge our sin and truly repent. Let us begin and continue the long process of change within ourselves, our community, and the world, so that the darkness of violence is no longer tolerated.

Hymn 130 *O Little town of Bethlehem* vs. 1 & 4

Scripture: (Instruct people to listen to these readings with the ears of a child or person — especially a woman who is living with violence at home.)
Psalm 55: 1-15, 20-21
Old Testament Lesson: Jeremiah 31: 7-13
New Testament Lesson: John 1: 1-5
1 John 1: 5-7a

Hymn 154 *The race that long in darkness*

A Prayer of Dedication (said in unison): We offer ourselves to you, O God our Creator. We offer our hands. Use healing touch to comfort sisters and children who are afraid. We offer our eyes and ears. May we see and hear the signs and stories of violence, so that sisters and children have someone with them in their pain and confusion. We offer our hearts and our tears as their hurt and sorrow echo within us. We offer our own stories of violence. May we be healed as we embrace each other. We offer our anger. Make it a passion for justice. We offer all our skills. Use our gifts to end violence. We offer our faith, our hope, our love. May our encounters with violence bring us closer to you and each other.

Hymn 144 *It came upon the midnight clear*

The Blessing: May the light of God shine in our darkness. May the peace of God dwell in our homes. May the justice of God rule in our community. May the healing of God mend our brokenness. May the blessing of God, our Creator, Redeemer and Sustainer dwell within us and among us, now and forever. Amen.

The Rev. Carrie Doehring is minister at Rockwood Eden Mill and is currently taking an intensive course at the Interfaith Pastoral Counselling Centre in Cambridge, Ontario.

NOTE RE HYMNS:

* The hymn *Christ is the world's true light* (111) is a powerful advent hymn, and unfamiliar to many. You may wish to have this sung as a solo, or set it to the tune of Nun Danket (103). I suggest the following changes in the text, to make the hymn inclusive: Verse 1, line 2: "of every one and nation"; line 3: "where'er we own His sway"; Verse 2, line 3: "we shall forsake our fear."

In the hymn *It came upon the midnight clear* (144) I suggest these changes: Verse 1, line 5: "goodwill to all"; Verse 3, line 5: "Amidst the violence we hear not"; line 7: "O hush the noise, the cries, the strife".

To maintain the integrity of this worship service, the suggested hymns must be sung. If you wish to sing other Christmas carols, these may be sung before or after the worship service.

This service may also be used as a candlelight service in a transition house. Members of your group may wish to contact the transition house in your community, and offer this service as a resource. Two or three members of your group may also want to be part of the community at the transition house, if the service is used by them.

Christmas is . . .

Christmas is . . .
Receiving cards
from friends both old and new
from far away across the sea
or very close to you.

Christmas is . . .
Stringing coloured lights,
candy canes and ornaments
on a stately pine,
with sparkling star atop.

Christmas is . . .
Visiting dear old friends;
Christmas cake and shortbreads;
parcels of intriguing shapes
and all that anticipation.

Christmas is . . .
Singing carols in church
on a wintery Christmas Eve,
sharing with our friends
the Sacrament of Love.

Christmas is . . .
Recalling that first Christmas morn,
the shepherds and angelic chorus,
the Son of God of Mary born
in a lowly stable.

Christmas is . . .
The Christ-child reborn
in your heart and mine;
love and peace rekindled
for all of mankind.

Shirley L. Porter

In Memoriam

Clara Edith Crump

On September 9, 1985, Clara Crump, widow of the late Rev. Harry Crump, died at the age of 101 years in Portage la Prairie, Manitoba.

Clara was born near Coventry, England, where she was raised and received her education. She attended Christ Church at Coventry and married the Rev. Harry Crump in 1906. In the spring of 1912 they emigrated to Canada with their daughter settling at Basswood, Manitoba. In 1925 they commenced work with the Indians at the Rolling River Reserve. With Mrs. Crump's assistance, a Women's Missionary Society was organized in 1927. From 1930-32 they ministered at Winnipegosis.

In 1932 the Crumps moved to Waywayseecappo Reserve near Rossburn, where she again helped organize a WMS. Shortly after, the women started plans to build a new church, which was completed in 1936. They returned to the Rolling River Reserve in 1942 where they ministered before moving to Portage la Prairie in 1950. At Portage la Prairie they served at Sioux Village which is now Dakota Tipi, until their retirement in 1961.

Clara centered her life around her home, her church and the WMS groups. She maintained a keen interest in her church all her life and had served as the President of the First Presbyterian Church WMS for several years.

Predeceased by her husband Harry in 1969, she leaves her daughter Phoebe Mary Andrews of Portage, one grand-daughter Mary and her husband Sergeant James Rutledge of Cold Lake, Alberta and two great-grandchildren, Valerie and Glen.

Books

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.10

SEXUAL VIOLENCE — THE UNMENTIONABLE SIN *by Marie Marshall Fortune. Pilgrim Press, New York. Price $14.45*

Marie Marshall Fortune challenges an apathetic, reluctant church to take a hard look at the social and ethical issues surrounding sexual violence within the context of their faith and community.

She informs and offers practical ways in which we as a community of faithful people can be a valuable resource for victims and offenders. In the area of male-female stereotyping in our society, in the church and within the family her words are particularly thought-provoking .

Certainly everyone can benefit from reading this book. I highly recommend it. It would make first class material for a dynamic study and action group.

This is a topic we can't ignore. By being well-informed and open, we are better prepared to respond.

Maureen McGowan

THE GREATEST SALESMAN IN THE WORLD *by Og Mandino. Bantam Books. Price $3.50*

In a most readable book of only 111 pages, Og Mandino gives us a blueprint for successful living. This author is new to me but because of this book, I intend to read all of his books as soon as I can.

First published in 1968, *The Greatest Salesman in the World* is now in a paperback edition. Reasonable in price and easily read in a couple of hours it is a charming story that will lift the spirit and strengthen the will. Mandino presents the principles of salesmanship within the fabric of a fascinating story. Principles such as "I will persist until I succeed" and "I will greet this day with love in my heart" apply not only to salespeople but all of us.

This book should be required reading for everyone interested in spreading the Word, WMS members who are worrying about falling membership, those who would promote church growth, in short — everyone.

Flora Cleghorn

EMOTIONALLY FREE *by Rita Bennett. Fleming H. Revell Company, New Jersey. 254 pages. Price $9.95*

As she says in the preface, Rita Bennett has written a book about people, by people, and for people. It tells about real people with real problems, and how they found solutions. A good part of it is in the first person. Mrs. Bennett and her friend, and later a group, are able to remove roadblocks, meet the deep spiritual needs of persons in mental, and sometimes physical, distress. She shares with us new insights and answers she has found to help people to be healed in their souls.

Everything that happens to you, even from the time you were a tiny baby, she says, is recorded in your memory — not only the events but also how they make you feel. It is those feelings, often hidden deep in the subconscious which can hinder you in the present and cause trouble — physically or psychologically. To be healed we must be open to God. It is the process of prayer and the realization of God's love and presence with us every day that heals the inner hurts that rob us of peace and joy.

If you have problems, if life is losing its savour, *Emotionally Free* can be helpful. If you want to help someone who is unhappy, there are new insights in this book. It is a basic resource on the whole subject of inner healing.

Flora Cleghorn

"And the angel said unto them,
Fear not: for behold,
I bring you good tidings
of great joy,
which
shall be to all people...

FILMS/ RESOURCES

CGIT Kit Available

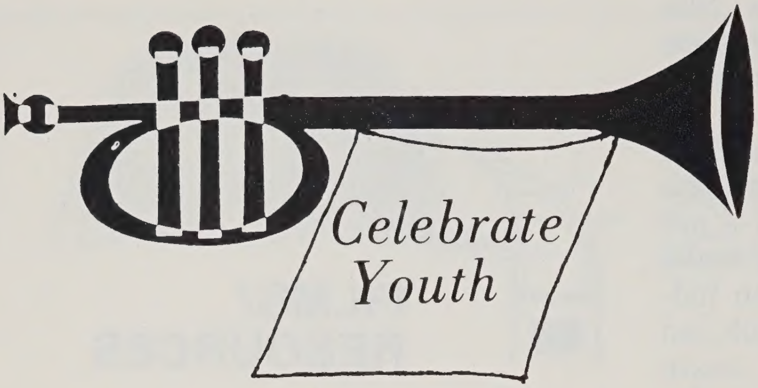
Pornography, God, Family, Competition — these are some of the issues with which our young people wrestle and these are the issues dealt with in a new set of resources produced for girls ages fifteen to seventeen by the National CGIT Association.

Although produced by and for CGIT, this kit, entitled *Our Purpose for the '80s* can be used by any group of senior high school youth. Background material, Biblical reflection and programme suggestions for each of these topics are provided.

In addition, the kit recommends to leaders and youth four other resources dealing with Cults, Poverty, Death, and Lifestyles. Guidelines for using these four resources are provided.

This material has been written by an ecumenical Canadian team of writers in response to needs identified by senior high school girls. It is available from National CGIT Association, 40 St. Clair Avenue East, Toronto, Ontario M4T 1M9, and other CGIT outlets, such as the WMS Bookroom for $12.50.

These resources will enable young Canadians, with supportive and caring leaders, to relate their faith to the life issues they confront.



International Youth Year Ends

December 1985 sees the end of the International Youth Year. Now would be a good time to evaluate what happened during the year. What did this year mean for Youth in your congregation? For the young people themselves? For the Church as a whole?

Did the year create more awareness of the problems that face young people today? Are you as an individual more conscious of the number of incidents reported in the daily news that involve early and older adolescents? Most of the items reported are those where young people commit offenses against other people. Compare the number of those items with the accounts of bravery, concern shown for others, and good deeds that our young people do every day. These are not as often commended by anyone.

In this issue of the Glad Tidings, there are articles about the violence in our homes, communities and the world. These are the things that make headlines. Although we think of violence in terms of physical brutality, we hurt one segment of our population emotionally by ignoring their problems and concerns, their questions and the solutions they attempt to offer the world.

Hopefully this International Youth Year has made us aware that the hope of the world for a better future lies with our children and youth. They need our support. As we begin another year, let us promise that the Church will not forget or dismiss them as unimportant. Let us work together sharing the dreams and hopes we all have, and the promise of a better tomorrow as we seek to follow Christ's example.

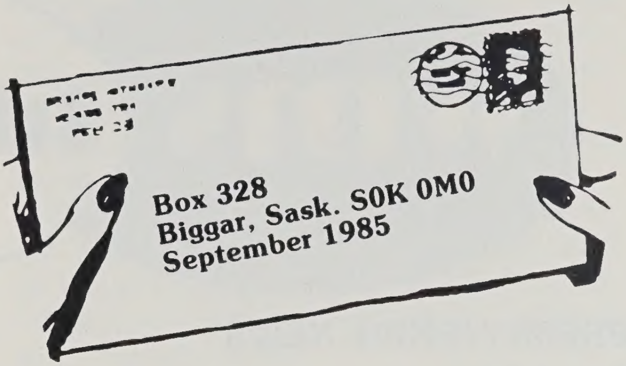
War Toys Boycott—International Year of Peace 1986

As you read through this issue, you will also find a letter by Caroline Andrews written to her grandson, Alexander. Share the questions at the end of the article with your group and your family. And as you think about the gifts you give to your children, grandchildren, nieces or nephews, remember that some toys, video games and some "family games" teach violence and greed, and encourage conflict as a way of life rather than sharing, co-operation and peace.

The International Youth Year theme "Participation, Development and Peace" encouraged us all to become involved in building a peaceful world. Let us begin the International Year of Peace—1986 by involving ourselves in teaching the ways of peace, through the toys we purchase.

Lois Powrie

Dear friends,

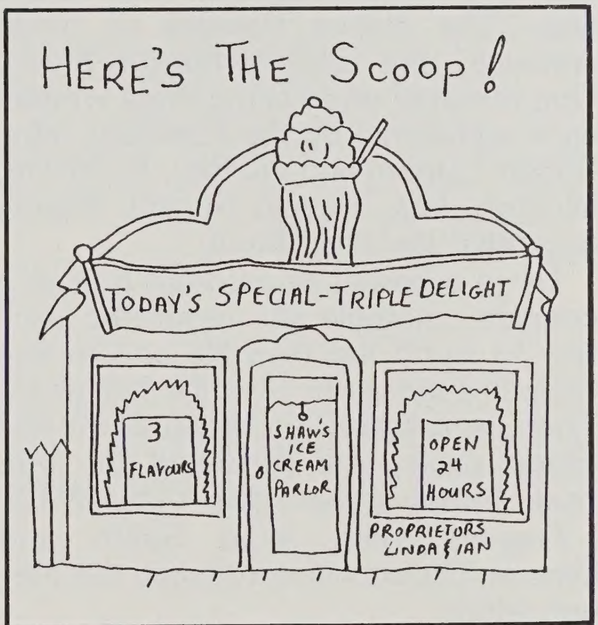

Box 328
Biggar, Sask. S0K 0M0
September 1985

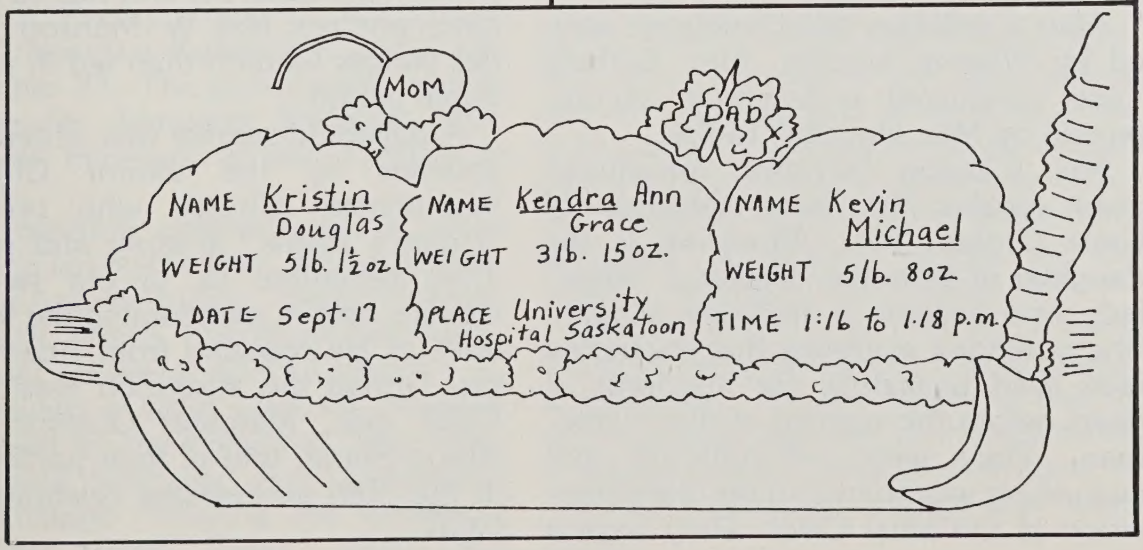
Dear June:

I realize that you don't usually publish personal matters in the *Glad Tidings*, but I would like my many WMS friends across the country to know how God has blessed me. When I returned from Lesotho I frequently had thoughts like: "What new adventure had God prepared for me?" Who could ever have dreamed that my new mission assignment would be to raise triplets to be faithful followers of Christ. Ian and I are absolutely thrilled and overwhelmed by God's graciousness (maybe a little fearful too).

Sincerely,
Linda Shaw (nee Kreklewetz)

(See Linda and Ian's delightful birth announcement: cover– right; inside-below)


HERE'S THE Scoop!
TODAY'S SPECIAL-TRIPLE DELIGHT
3 FLAVOURS
SHAW'S ICE CREAM PARLOR
OPEN 24 HOURS
PROPRIETORS LINDA & IAN



NAME Kristin Douglas
WEIGHT 5 lb. 1½ oz
DATE Sept. 17

NAME Kendra Ann Grace
WEIGHT 3 lb. 15 oz.
PLACE University Hospital Saskatoon

NAME Kevin Michael
WEIGHT 5 lb. 8 oz.
TIME 1:16 to 1:18 p.m.

wms highlights

PRESBYTERIAL NEWS

Bruce-Grey

The Fall Rally of Bruce-Grey Presbyterial was held in St. Paul's Church, Wiarton, September 19. The theme was "The Native Peoples of North America", the 1985-86 Mission Study. One hundred and twenty-three women were welcomed by the President, Mrs. Robert Lamont and the Rev. R. Moore, Wiarton. Mrs. Frances Nugent, Ripley, presented the Bible Study.

Using a basket of assorted fruit as a concrete example she motivated each one to study her own life and to find Scripture verses to describe her goals. Then, by presenting a variety of Mission Study slides, she illustrated the purpose, history and activities of the WMS.

Frances Mills, Wyn Smith and Eleanor Thompson introduced the Mission Study.

After a delicious salad luncheon served by Wiarton women, Mrs. Barbara Tubb conducted a sing-song accompanied by Mrs. Dorothy Taylor.

Mrs. Clayton Davidson introduced guest speaker Mrs. Irene Akiwenzie of Cape Croker. Mrs. Akiwenzie is the daughter of an Indian chief and "white" lady who became a medicine woman. She reminded everyone that the Indian race lived peacefully for hundreds of years before the coming of the "white" man. They were self-sufficient and everything was shared under the supervision of the tribal Chief. They were a very spiritual race with a strong faith in their Great Spirit. Modern day Native people are seeking solutions to many problems.

The meeting closed with a Worship Service led by Mrs. R. Lamont which included a beautiful duet "The Huron Carol" sung by Mrs. Barbara Hutton and Mrs. Claudia Morton.

Montreal

One hundred and thirty members and guests of the Montreal Presbyterial met for a Fall Rally at Westminster Church in Pierrefonds, Quebec on Saturday September 21st.

Mrs. Margaret Goodhue, President, presided and Mrs. Cathy de Lisle, President of Westminster Women's Fellowship, brought greetings from the host church whose members, both men and women provided for and served coffee, lunch and tea. Mrs. W. Manson of Cote des Neiges Church then led in a devotional period.

A delightful sparkle was added to the sessions by the Junior Choir of Westminster Church who presented "Adam's Apple" in song and speech. They reminded us of our need for Christ's help in overcoming the temptations of life resulting from Adam's first sin. During the afternoon session two CGIT girls, Margaret Goldsmith and Alison Syme, told of their participation in the 70th anniversary celebrations of CGIT.

Guest speaker of the day was Dr. Ruth Whitehead, Professor at the University of Ottawa, who developed the theme of the day "Spiritual Gifts — Love". She reminded us that to use the gifts which God has given to each one of us we must first "sit" and listen to Him before we try to "walk" in His service.

Niagara

The Fall meeting of the Presbyterial of Niagara was held in Rockway Church on September 18, beginning with a pot luck supper. The filmstrip "Sharing the Journey" was shown, after which Miss Terry Vyse, a St. Catharines lawyer, also a full-blooded Mohawk Indian, gave a very interesting account of her people, prompting lots of questions from the approximately 88 women present.

A highlight of the evening was the presentation of a certificate in memory of Miss Stella Murray, of St. Catharines. Over the years, Stella held offices in the Niagara Presbyterial and was an ardent worker for the WMS in the Myossia Group of Knox Church, St. Catharines.

Mrs. Eva Mettler of St. Catharines was in charge of the meeting.

Regina

Regina Presbyterial Fall Rally was held in Norman Kennedy Church on September 21. The group was pleased to have Dr. Margaret Webster, May Nutt and ministers of the Presbytery present.

The meeting opened with a lively sing-song led by the Rev. Bill Lamont of the Qu'Appelle-Indian Head charge. May Nutt, WMS Executive Secretary, answered questions about Council.

Following a short business meeting conducted by the President, Mae Morris, Creola Simpson, A.E.C. showed two filmstrips "Sharing the Journey" and "An Indian Jesus" which are related to the 1985-86 Mission Study on Native Peoples. She, Grace Henderson and Joyce Boulter further introduced the Study.

The Worship Service was conducted by St. Stephen's, Regina group.

Creola introduced the guest speaker, Dr. Margaret Webster, former principal of Ewart College who gave a lecture on "Children tossed to and fro — what is the Church's Role?"

Peterborough

"Listen to our neighbours" was the theme of the Peterborough fall rally September 25 at Centreville. President Jean Coull welcomed 63 women.

The worship led by women from Centreville, focussed on problems of our neighbours: drought in Africa, apartheid in South Africa, the needs of Native peoples in North America, crop failure in the Prairie Provinces.

Guests, Bishop and Mrs. H. Marsh were introduced by Mrs. Audrey Jeffery. Bishop Marsh, now retired and living in Cobourg served in the Anglican ministry for 62 years. He was Bishop of the Yukon from 1962-1970. Mrs. Marsh, who describes herself as an amateur photographer, illustrated their life in the Yukon with many interesting slides. One of these was of the church built from logs from the surrounding area — the only one of its kind. Their home which was adjacent to the church was a source of much warm hospitality. The Marshes described the needs and problems of Native people in the Yukon, especially the children.

Bishop Marsh was wearing a hand moulded silver cross with a gold nugget in its centre. This was given to him by the Yukon people with an inscription on a plaque saying "May this emblem of our salvation rest always on your heart".

LOCAL GROUP EVENTS

Women's Fellowship Day – B.C.

On June 8, over forty women met at St. Columba Church in Parksville, B.C. for fellowship. This was a first for Vancouver Island but hopefully not the last. Recognizing a need to get to know each other better and to share what was happening in their own churches on the Island, a group of women organized a day for fellowship.

Topics of concern and enthusiasm included the Sunday School, youth programs, outreach programs, special programs for women and for general fellowship. Guest speaker was Sister Bede Sullivan from Victoria. She gave a very enthusiastic and challenging address on commitment. "What is commitment? How does a commitment differ from a covenant or a promise? Can anyone make a commitment for you? When you withdraw from a commitment, is it a sign of failure or growth?"

Looking back at the first attempt to bring together the Presbyterian women on the Island, it was felt that the purpose was achieved. Next year we hope to see more participation and perhaps even include the men.

Chippawa 25th Anniversary

The Anna Gray Auxiliary of Chippawa Church, Niagara Falls, Ontario, celebrated its 25th anniversary with a tea on June 23rd. Nena Howe, who has been treasurer of the auxiliary for fourteen years, was honoured for her faithful support with the presentation of a Life Membership by Annabelle Ovens, President. A former minister, the Rev. Laurie Sutherland of Streetsville, and his wife, Elizabeth, visited and reminisced with former members and friends of the WMS. While in Chippawa parish, Mrs. Sutherland had encouraged and supported this group.

In The World - BWM News

CANADA

The Board of World Mission has made a new appointment to Mistawasis, Saskatchewan. **Jan and Rhonda Bailey** began their ministry to Native people on the Mistawasis, Wahpeton and Crutwell Reserves last summer under a Married Student appointment. The Baileys, who were married June 1st, are members of St. Andrew's Church, Saskatoon. Jan studied at the University of Victoria, and is hoping to continue studies for the ministry.

TAIWAN

At the 32nd General Assembly of the Presbyterian Church in Taiwan a number of events were marked: the 120th Anniversary of the Church, the Centennial of the Taiwan Church Weekly and the new General Assembly office building, known as the "Mission Building" was opened in an official dedication ceremony. **Dr. C.M. Kao** was elected for another three-year term, beginning 1986, and a Confession of Faith which had been under study for seven years was adopted.

NEWS

CANADIAN CHURCH LEADERS FAULT IMMIGRATION PLANS

OTTAWA (EPS) — Representatives of six Canadian denominations have questioned "the ethics of using people as a means to an end, as in choosing some immigrants to support economic growth".

Commenting on proposed 1986 immigration levels, at the request of Flora MacDonald, Canadian government minister of employment and immigration, the church representatives say in a letter that "Most of the immigration increase in 1986 and in subsequent years should be for refugees, humanitarian cases, and family reunifications."

They also suggest that current Canadian classifications — "social (family members), humanitarian (refugees), and economic (business immigrants and selected workers)" — may stigmatize some people and mislead public opinion. "Studies by your department and by other researchers show that all immigrants bring benefits to Canada, including creating more jobs than they take", they add.

The letter is signed by Clarke Raymond, executive director of program, Anglican Church of Canada; William F. Ryan and Denis Robitaille, co-general secretaries, Canadian Conference of Catholic Bishops; Arive Van Eek, General secretary, Council of Christian Reformed Churches; C.M. Costerus, General Secretary, Board of World Mission, Presbyterian Church in Canada; Philip Cline, general council secretary, United Church of Canada; and Daniel Zehr, executive director, Mennonite Central Committee.

FIJI MARKS 150 YEARS OF CHRISTIANITY THERE

SUVA, (Fiji), (EPS) — A week-long series of events here last month climaxed the celebration of 150 years of Christianity in this Pacific nation of islands.

An estimated 40,000 people marched through the streets to the city park. There two groups of young people arrived with torches which runners had carried during the previous weeks through towns and villages of the islands. Then, in the presence of local and overseas church leaders, a "celebration torch", to burn for the week, was lit by Methodist President Paula Niukula.

Another event was an anniversary dinner, attended by the prime minister. The Sydney-based Methodist World Evangelism Centre reported that "over 5,000 people sat down at food-laden tables, invitations having gone out to diplomats, political and church leaders, and shoe-shine boys from the streets."

Among other anniversary events was a day of prayer and fasting, begun with a foot-washing ceremony, and concluded with a celebration of the Lord's Supper attended by thousands. There were also special evangelism and stewardship efforts. Many of the week's events were broadcast on national radio.

According to the "World Christian Encyclopedia", about half the nearly 650,000 Fijians are Christians, about two-fifths are Hindus, and most of the remaining tenth are Muslims. About half the Christians are Methodists; most of the rest are Roman Catholics or Pentecostals (Assemblies of God).

INDEX — 1985

AFRICA
PWS Africa Famine Appeal— Feb 32
Malawi
Dear Friends (Grace Hammond)— Feb 20
Dear Friends (Linda Inglis)— Feb 21
Dear Friends (Clara Henderson)— May 19
Mauritius
Dear Friends (Crosbys)— Apr 19
Nigeria
Dear Friends (Arlene Randall)— Nov 19

ASIA
China
Journey into China— Oct 11
India
Return to Ludhiana— Jan 18
Dear Friends (Eleanor Knott)— Mar 20, May 20
Memorial to Love— Nov 10
Japan
Dear Friends (Patti Talbot)— Feb 18
Dear Friends (McIntosh)— Apr 20
Korea
A Message from the Moderator— Jan 8
A Vital, Growing Church— Jan 10
The Sun Min Story— Jan 11
Gift of Hospitality— Mar 9
Korean Geomancy— Apr 18
Update on Sun Min— May 7
Arirang Chorus— May 21
Nepal
Dear Friends (Mary Nichol)— Feb 19
Taiwan
Dear Friends (The McLeans)— Jan 21, Oct 16
Dear Friends (C.M. Kao)— Jan 22
Dear Friends (Ted and Marilyn Ellis)— Aug/Sept 20
Dear Friends (Choong Mok Kim)— Oct 17

GUYANA
Dear Friends (Joyce and Donald Deebrah)— Mar 18
Barrels for Guyana— Apr 5
God Comes in Many Ways— Apr 9
Guyana — Historical Links of the WMS-ED— May 4
''Christ — Our Only Hope''— Aug/Sept 11
Joyce Deebrah: Goodwill Ambassador— Oct 14

EDITORIAL
A time to speak out— Jan 3
. . . forgive them; for they know not what they do— Mar 3
He is not here; for he has risen as he said— Apr 3
Journey of hope— Aug/Sept 3
Pilgrimage of faith— Oct 3
The greatest of these is love— Nov 3
The gift of light— Dec 3

GENERAL
Stepping Out by Faith— Jan 13
Crossing Frontiers in the Name of Christ— Jan 15
A Concrete Project— Feb 8
Women's Groups Around the World— Feb 26, Mar 14, May 15
Deepening Our Encounter with God Through Prayer— Mar 5
Pornography: Sickness in Society— Mar 13
Cross Cultural Considerations in Tourism— Apr 13
The Eye of the Beholder— May 8
Youth Group Doubles— May 11
Our readers write— May 28
Ewart College Convocation— Aug/Sept 13
Hope Through Mutual Help (Theos)— Aug/Sept 18
News from ''Down Under''— Aug/Sept 21
Myths of Hunger— Oct 4
Refugees in Canada— Oct 8
Journey into China— Oct 11
Fools for Christ— Nov 4
The Battered Woman— Dec 4

IN MEMORIAM
Bertha Edwards— Feb 12
Christina McKnight— June/July 31
Clara Edith Crump— Dec 19

MEDITATIONS/WORSHIP SERVICES/PRAYER POEMS
More Precious Moments— Feb 3
Reflections— Feb 13
Easter Worship Service— Mar 16

In Remembrance of Me— Mar 32
Resurrection Morn— Apr 4
The Miracle of Spring— Apr 12
Pain of Love— Apr 32
Good to Know— May 3
The Spirit of the Lord is Upon Me— May 14
Show Us The Way— Aug/Sept 10
Thanksgiving Worship— Aug/Sept 16
Africa is so far away— Oct 6
Pieta— Oct 7
Love— Oct 10
Why— Oct 32
Prayer for Peace— Nov 9
Take My Hand— Nov 13
A Prayer— Nov 17
What will it Take to Prevent Nuclear War?— Nov 18
Radiation and the Rubaiyat— Nov 32
A letter to my grandson— Dec 8
A challenge at Christmas from Ethiopia— Dec 12
Christmas Worship Service— Dec 16
Christmas is— Dec 18

MISSION IN CANADA

''Missionary at Large''— Jan 4
A Port Worker Remembers— Feb 4
Adventure Playground Update— Feb 11
Dear Friends (Flora House)— Mar 19
A Letter from Camp— Apr 15
A Challenge to Growth— Apr 16, May 16
Profiles— June/July 8
Project North— June/July 21
The Woman's Missionary Society (E.D.)— Nov/Dec 14
See also Mission Study 1985-86 & Native Peoples of North America
Approaching Death— Dec 10
Dear Friends (Shaw)— Dec 23

STUDY/PROGRAMMES/RESOURCES

Ten Days for World Development— Jan 31
Books/Films/Resources— Feb 23, Mar 23, Apr 23, May 18, June/July 22, Aug/Sept 15, 23, Oct 18, 19, Nov 28, Dec 20, 21
Bible Studies for Lent— Feb 14
Mission Study 1985-86: Native Peoples of North America— Mar 12, June/July 3, Oct 19
(see also June/July issue)
Peace 1984-85 Mission Study Theme— Mar 15

NATIVE PEOPLES OF NORTH AMERICA

Ojibway (Saulteaux) Beliefs and Customs— June/July 4
Growing Into Easter— June/July 6
Sioux Prayer— June/July 7
Profiles— June/July 8
Remembering Cecilia Jeffrey— June/July 10
Native Canadians risk loss of land rights to drillers— June/July 15
I'm Cherokee and Proud June/July 19
Potpourri— June/July 19
Resolution on the Rights of the Aboriginal Peoples of Canada— June/July 20
Project North— June/July 21
Resources— June/July 22, Aug/Sept 15
Presbyterians Edit Study Materials— Nov 16
Paternalism has been a miserable failure— Dec 13

WOMEN'S MISSIONARY SOCIETY

A Message from the Moderator— Jan 8
Estimates 1985— Jan 17
Where our dollars go— Jan 30
Officers and Executive Members— Jan 32, Aug/Sept 32
Celebrate Youth— Jan 23, Feb 22, Mar 22, Apr 22, May 22, June/July 24, Aug/Sept 22, Oct 22, Nov 20, Dec 22
You Said It!— Feb 31, Mar 27, May 31, Oct 17
Staff Changes— Mar 30, June/July 26
Rainbow '86— Mar 31, June/July 30
Historia— Aug/Sept 27, Oct 21
Synodical Givings— Apr 27, Oct 30
Honorary Memberships— May 30
Council '85— Aug/Sept 4
Who and Where— Nov 21

BOARD OF WORLD MISSION

In the World— Mar 25, Apr 21, Aug/Sept 27, Oct 21, Dec 26
Who and Where— Nov 21

1986 – International Year of Peace

To raise global consciousness and garner support for international concerns, the United Nations has since 1960 given a specific focus not only to "years", but to certain days and decades. Issues that have been given special attention include: health, education, human rights, racism, population, communication, the status of women, children and disabled people.

1960 marked the first "international year", with the focus on world refugees. And this year, 1985, winds up the United Nations Decade for Women.

It has also been declared International Youth Year. For the first time, the General Assembly (which does the declaring) selected three distinct yet interrelated themes for the year: participation, development and peace.

The theme will be further highlighted during 1986, designated three years ago as the *International Year of Peace*. One of the objectives of this designation, according to the pertinent General Assembly draft programme, is "to focus attention and encourage reflection on the basic requirement of peace in the contemporary world, especially on . . . preparation for life in peace, a process in which education, science, culture, religion, mass media play an important role, and which requires effective participation of various social groups, especially women, youth. . . ."

"You can never truly enjoy Christmas
until you can look up into the Father's face
and tell Him you have received
His Christmas gift."

–JOHN R. RICE

Who and Where

Since the November issue went to press we have received the following changes of address and/or corrections:

RETIRED FORMER STAFF. . .
Miss Nellie Smith
Christie Gardens, 177
600 Melita Cr.
Toronto, Ont. M6G 3Z5

PRESBYTERY MISSION WORKERS
Pictou
Miss Hye-Ok Lee
Box 462
New Glasgow, N.S. B2H 5E5

TAIWAN
Rev. & Mrs. Paul McLean
P.O. Box 7
Kungkuan, Miaoli
Taiwan 363, R.O.C.

LEBANON
Sandra Ballantyne & Doug Du Charme
Middle East Council of Churches
P.O. Box 5376
Beirut, Lebanon.

Presbyterian Church Calendar 1987

"GROWING IN THE CHURCH" is the theme for the 1987 Presbyterian Church calendar. Slides taken should illustrate how the church is growing and how individual Christians or groups of Christians grow.

Keep in mind that slides should be suitable for summer, winter, Christmas, Easter and Thanksgiving.

We will accept up to a maximum of 12 slides from each participant. Please send only original horizontal colour slides (ektachrome preferred) having good technical quality, composition and impact.

You will receive $50.00 for each photo we use! All slides will be returned to you.

Send a brief description of each slide and how you think it fits the theme, along with a self-addressed envelope to:

The Calendar Committee
50 Wynford Drive
Don Mils Ontario M3C 1J7

Deadline: February 28, 1986

In Remembrance

Mrs. Eva Walden
St. Andrew's, Brampton, Ont.

Mrs. Roelofje Kroone
St. Andrew's, Cardinal, Ont.

Mrs. Jean Cornhill
Mrs. Jean Goatbe
St. James, Chatham, Ont.

Mrs. Gretta Carrol
Mrs. Lillian Robertson
Knox, Dutton, Ont.

Mrs. Viola Carnahan
Elmvale, Ont.

Mrs. Percy Traviss
Knox, Listowel, Ont.

Miss Mildred Davidson
Knox, Oshawa, Ont.

Margaret McLachlan
Knox Centre Road
Parkhill, Ont.

Mrs. H. (Ada) Sevenpifer
First, Port Colborne, Ont.

Mrs. Jeanie Boa
Wychwood-Davenport, Toronto, Ont.

Mrs. Sadie Branchflower
Knox, West Lorne, Ont.

Mrs. W. (Mary Isabella) McKinney
St. Andrew's, Wingham, Ont.

Mrs. Grace Mary Smith
Kildonan, Winnipeg, Man.

Mrs. Lottie Summers,
St. Paul's, Winchester, Ont.

Mrs. C. (Inez) Torrance
Woodbridge, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church In Canada
Room 100, 50 Wynford Drive,
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Please report any errors/changes in address.

"All Glory be
to God on high
and
to the earth be peace;
Goodwill henceforth
from
heaven to men,
begin, and never cease."
~ Nahum Tate